The Catholic Guardian.

Publication Office, 401 and 403 Sansome Street.

SAN FRANCISCO, OCTOBER 5, 1872.

Subscription Price, $5.00 a Year, in Advance.

CONTENTS:

EDITORIAL NOTES:
Service in the Venacular—Marriage of the Clergy—The "Lodge" and the Family—Ex-Father Hyacinthe—"Standing Room"—Matters at Alsace—Carlota—Witchcraft—Catholic Standard—Our Jury System—"Prospector"—Cathedral at Newark - - - - - - - - - - - - 37
California Pacific Railroad—Pius IX Going to Loretto—Education at Rome - - - - - - - - 38

LEADERS:
"Our Foreign Church" - - - - - - - - - - 38
Our Schools, What Protestants say of them - - 39

LOCAL MATTERS:
Presentation Convent — Mooney — St. Peter's Church—St. Mary's Hospital - - - - - - - 40

SPIRIT OF THE CATHOLIC PRESS:
Cromwell, (*Western Watchman*) — Catholic Union, (*Freeman's Journal*)—France and the Pope, (*Catholic Herald*) - - - - - - - - - 40
The German Jesuit Qestion, (*N. Y. Tablet*) — Athanasian Creed, (*Portland Standard*) - - 41

CORRESPONDENCE:
Letter from Rome - - - - - - - - - - - 41

LECTURE:
Will the Three Dark Days Come? - - - - - - 41

SELECTED MATTER:
German Affairs - - - - - - - - - - - - 44
Shadows of Days that Were—The Old Blue Laws 45
Centenary of San Luis Obispo — Switzerland of America—A Tribute to the Irish—A Protestant Opinion of the Pope—Social Honor—A Word to Yong Men—The Earliest and Best Education - 46
Centennial of Bartholomew's Day—Dr. Dollinger as a Historian - - - - - - - - - - - - 47
Alfalfa Root—Waiting for John—The Victory of Belgrade—Monkeys—Help Each Other - - - 48

THE
CATHOLIC GUARDIAN,
A Weekly Newspaper
AND REVIEW

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOPS OF LOS ANGELES AND GRASS VALLEY.

TERMS.

(Payable strictly in advance.)

By Mail, per year	$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12½

OUR CLUB RATES.

For papers sent by mail to one address.

2 copies, one year	$ 9 00
5 " " "	20 00
10 " " "	35 00

Larger clubs at the same rate, *i. e.* $3.50 for each member.

TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

Advertising Rates of The Guardian.

☞ A Square is Ten Lines of Nonpareil Type. ☜

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths	One Year.
One	$ 5	$ 9	$ 12	$ 20	$ 30
Two	9	16	20	32	50
Three	12	22	28	44	70
Four	15	27	35	56	90
Five	18	32	42	68	110
Ten	30	55	75	130	200
Fifteen.	40	75	100	180	280

Transient Advertisements, 1.50 per square each insertion.

Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.

Wants and Personal Information, Advertisements, 10 cents per line each insertion.

Editorial Notices, 20 cents a line.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscrptions, etc., always procure a draft on San Francisco, or a *Post-Office Money Order*, if possible. When neither of these can be procured, send the money, *but always in a* REGISTERED *letter*. All postmasters are obliged to register letters when requested to do so.

Communications intended for publication should be addressed "EDITORS CATHOLIC GUARDIAN;" business letters to "CATHOLIC PUBLICATION COMPANY," 403 Sansome Street, San Francisco, California.

NEW BOOKS

For sale by

MICHAEL FLOOD,

685 Market Street,

SAN FRANCISCO.

Father Burke's Lectures and Sermons	$3.50
Notes on the Rubrics of the Roman Ritual—O. Kane	3.00
The old God—Rev. F. Noethen	50
Sketches of the Establishment of the Church in New England	1.50
The Exiled Soul	50
Speeches from the Dock	1.25
Virtues and Faults of Childhood	1.25
Album, by Dr. Huntington	2.50
Six Weeks Abroad, by F. Harkny	1.00
Divine Life Blessed Virgin Mary, from the Mystical City of God	2.00
Duties of Young Men	75
Homehurst Rectory, by Sister M. F. Clare	2.50
Legend of St. Joseph	1.00
Devotions for the Ecclesiastical Year	1.50
Spouse of Christ	3.00

☞ Books sent free, by mail, on receipt of the advertised price. aug24-tf

MURPHY, GRANT & CO.

Importers of

FOREIGN & DOMESTIC DRY GOODS.

Our full importation being now complete, we can offer superior inducements to the Trade in

LADIES', CHILDREN'S & MEN'S HOSIERY.
VESTS, SHIRTS AND DRAWERS,
SUSPENDERS, TIES, ETC.

Furnishing Goods of All Kinds,

LISLE GLOVES,

And Sole Agent for the Pacific Coast for the sale of

Veuve Xavier Jovin & Cie,

KID GLOVES.

MURPHY, GRANT & Co.,

SANSOME STREET,

Cor. of Bush St., San Francisco.

THE

CATHOLIC PUBLICATION CO.

401 & 403 Sansome St.

Are prepared to do all kinds of

BOOK AND JOB PRINTING

In the finest Style of the Art, and as

CHEAP

As any Printing House on the Pacific Coast.

A. WALDTEUFEL,

287 Music Hall, First Street,

SAN JOSE,

Importer, Wholesale and Retail Dealer in

CATHOLIC BOOKS,

PICTURES & ORNAMENTS,
MISCELLANEOUS BOOKS
AND STATIONERY.

AGENT FOR
STEINWAY & SONS' PIANOS;
CHICKERING & SONS' PIANOS;
HAYNES BROTHERS PIANOS;
BURDETT CELEST ORGANS;
MASON & HAMLIN'S ORGANS.

Always on hand a large assortment of the above named celebrated Instruments.

☞ A liberal discount to the Rev. Clergy and Catholic Schools. Orders promptly attended to.

THE WORLD'S JUBILEE!

ONE of the notable facts of the World's Jubilee at Boston was that the ONLY PIANOS used were the

HALLETT, DAVIS & Co's

NOW PRONOUNCED THE UNEQUALED.

Also, that the PARLOR AND VESTRY ORGANS of

WOOD & CO.

Which took the highest rank, were the selected ones, while all other Pianos were discarded at the World's Jubilee, those of HALLETT, DAVIS & CO., were selected as the best, and the only ones used.

WM. G. BADGER, Sole Agent,
No. 7 and 13 Sansome Street.

TOBIN, DAVISSON & CO.

IMPORTERS OF

FOREIGN & DOMESTIC

FANCY GOODS,
SMALL WARES,
POCKET CUTLERY,
MILLINERY GOODS,
LACES & EMBROIDERIES,
WHITE GOODS,
LINENS,
HOSIERY & GLOVES,
GENT'S FURNISHING GOODS.

BLACK ALPACAS

Of the Celebrated DOUBLE-FACED BUFFALO RRAND.

Sole Agents, on the Pacific Coast, for CHENEY BROTHERS American Silks.

TOBIN, DAVISSON & CO.
Cor. Sutter and Sansome Sts.

WM. J. HENEY & CO.

Importers, Manufacturers, Wholesale and Retail Dealers in

FURNITURE,

BEDDING AND

UPHOLSTERY

GOODS,

No 725 Market Street,

Between Third and Fourth Sts., (Bancroft's Building)

SAN FRANCISCO.

SAN FRANCISCO

—AND—

COLORADO RIVER

RAILWAY.

Office of the San Francisco and Colorado River Railway Company. No. 305 Sansome Street, San Francisco, Sept, 24, 1872.

TO THE PUBLIC.

THE Board of Supervisors of the City and County of San Francisco, having passed an ordinance submitting to the Electors the question of granting a subsidy to our Company, for the Construction of a Railroad to the Colorado River, to connect with the Railroads being built from the East, we are now in a better position to ask the citizens of San Francisco to join us and urge the importance of the undertaking; and beg to say:

First—We propose, in good faith, to build a first-class Railroad, with all the dispatch possible and certainly within the time provided in the Ordinance.

Second—We pledge ourselves as men to the fact, that we are entirely disconnected and free from all associations with the Central or Southern Pacific Railroad Companies or their Managers or Directors, and are in genuine competition with them, and we have no association or connection with any other Railroad Company or combination in existence and expect to have none, except business or running arrangements with lines from the East and South, which hereafter may desire to exchange business with us.

Third—We invite every citizen of the City and County of San Francisco to subscribe to our stock. Our books are open to all. Our Company is not a close corporation, and in no sense a monopoly. We particularly invite every tax-payer to subscribe, at least as much as he will be called upon to contribute to the subsidy, and thus, in a manner, free of legal difficulties, participate in the advantages growing out of the enterprise.

Fourth—A Committee of the Board will be in attendance at the office of the Company, No. 305 Sansome Street, from 10 A. M. to 3 P. M., daily, Sundays excepted, to receive subscriptions, and duly authorized parties will wait upon the citizens generally, giving them an opportunity to subscribe.

Fifth—This being an independent and competing road, there can be no reason for those who desire the success of such an enterprise to decline their co-operation, which we cordially invite.

J. MORA MOSS, JOHN PARROTT, JR.
PETER DONAHUE, H. M. NEWHALL,
W. C. RALSTON, WM. COLEMAN,
GEO. H. HOWARD, R. H. WOODWARD,
JOHN O. EARL, JOSIAH BREDEN,
MICHAEL REESE, ALBERT GANSL,
H. D. BACON.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once,.....$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year.....350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to
REV. A. VARSI, S. J., President.
jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once.....$15 00
Board and Tuition, per quarter..... 62 00
Washing, per quarter..... 12 00
Physicians' Fees, per quarter..... 2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year $250 00
Washing, per Scholastic Year..... 30 00
Piano and use of instrument, per month..... 8 00
Violin, Guitar, Flute, etc., each, per month.... 6 00
Vacation at the College..... 40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to
REV. JAMES MAGILL, C. M. President.
jan1-tf

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COMpleted a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boys' School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,
jan1-tf Superior of Sister of Mercy.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department.....$3 00
" in Grammar Department..... 5 00
" in Higher Department..... 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month.....$3 00
For the use of Instruments, etc., second year, per month..... 5 00
For each Academical Degree..... .....10 00
jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....$250 00
Entrance Fee..... 10 00
Physician's Fee and Medicines..... 5 00
Vacation at College..... 40 00
Day Students..... 60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.
jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens.....$225.00
Entrance fee, to be paid only once..... 10.00
Vacation at College..... 40.00

DAY PUPILS.

Senior Class.....$60.00
Junior Class..... 40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior.

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year.....$225 00
Washing..... 45 00
Entrance Fee..... ..... 10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument.....$60 00
Organ " " 50 00
Guitar " " 50 00
Vocal Music, in Class..... 20 00
Private Lessons..... 40 00
Drawing and Painting in Water Colors 30 00
Painting in Oils..... 20 00
Board during Vacation..... 40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,).....$15 00
Tuition, Board and Washing, per session of ten and a half months.....150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to
jan1-tf REV. J. J. O'KEEFE, O. S. F.

ST. JOHN'S INSTITUTION

FOR THE

Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum, $200
Entrance Fee, to be paid but once..... 10
Tuition on Piano, per annum..... 60
French, per annum..... 25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month..... $2.00
Elementary and Senior, per month..... 3.00
Tuition on Piano, per month..... 6.00
French, per month..... 2.50
No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.
For Prospectus and further particulars apply to
SISTER CARMEN ARGELAGA,
aug24-tf Superior.

CONVENT

OF THE

Immaculate Heart of Mary,

Gilroy.

FOR THE EDUCATION OF YOUNG LADIES.

CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

TERMS FOR BOARDERS;

Board, Tuition, Washing and Mending, per annum $200
Entrance Fee, to be paid but once..... 10
Tuition on Piano, per annum 60
French, per annum..... 25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month..... $2.00
Elementary and Senior, per month..... 3.00
Tuition on Piano, per month..... 6.00
French, per month..... 2.50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars, apply to
SISTER RAYMUNDA CREMADELL,
Superior.

N. B.—The above Establishment is, also, the Novitiate of the Order. aug24-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English edncation. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum.....$200 00
Piano and use of instrument, per month, $6 60. 68 00
Guitar, per month, $5 00..... 52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to
SISTERS OF CHARITY,
jan1-tf Santa Barbara, Cal.

The "Catholic Annual" for 1872

NOW READY:

THE ILLUSTRATED CATHOLIC FAMILY ALMANAC, for 1872.

Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies, $2.50; one hundred copies, $16.

The Church Publication Society.

LAWRENCE KEHOE,
General Agent,
No. 9 Warren Street, New York.

H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street, Cor. Sutter, has just received a fine stock of Vestments, Holy Bibles, Remonstrances, Prayer Books, Chalices, Pyxes, Missals and Brevaries, with a splendid assortment of all the Catholic and Irish Books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books and all other fine Catholic articles. jan1-tf

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, OCTOBER 5, 1872. No. 4.

EDITORIAL NOTES.

A PROTESTANT paper, in speaking of the Congress of "Old" Catholics, of the innovations they were likely to make, says: "Of those which seem probable, perhaps the most important is, the giving liberty to the priests to marry. Without this, it seems to us impossible that the reform should be fundamental or valuable. Further, the tendency must be to increase the privileges of the laity—as by establishing service in the vernacular, etc." The first of these propositions we do not propose in this note to discuss—every *Catholic* can see many good reasons for the celibacy of the clergy. Protestants have always laid much stress on the Latin service of the Church, but this is one of her grand distinguishing features. It renders her truly and emphatically *Catholic*. Those who attended St. Ignatius Church, in this city, after the arrival of the Franciscan Fathers, must have had this forciby impressed upon them. They were strangers to our manners, strangers to our tongue, but they officiated at Mass, and the congregation understood them the same as one of their own priests—every movement was the same. They were, in fact, *at home*. To whatever strange lands a Catholic goes, he is always at home when he goes to church. His prayer-book, the Latin on one side and his native tongue, whatever it may be, on the other. We heard of one conversion to the Catholic faith through this very thing. A church-going Protestant was in Paris and concluded to attend church, but not understanding the language, he could find no interest in it. On passing a Catholic church, he met a friend, likewise an American, coming out, when he spoke about one who did not understand the language being unable to appreciate the worship; wherefore, the Catholic explained to him, that he understood the whole of the *important* part of the service, just as well as the oldest Parisian. This incident brought the Protestant to inquire into the Church's claims, and he had to acknowledge that she was just what she claimed to be, the *Universal* Church.

IT often happens that the opponents of the Church admit her wisdom in the very matters they are fond of making subject of attack. A little squib in the *Chronicle*, of one day last week, shows as plainly as a long argument could, the wisdom of the Church discipline which prevents the marriage of the priests. It said: "FATHER HYACINTHE declares that he intends to remain a priest, notwithstanding his marriage. Will he play father confessor to his spouse? If so, he will have an advantage over other married men."

A VERY good story, after its fashion, will be found in another part of this paper, under the caption of "Waiting for John," taken from *Hearth and Home*, one of the best family papers, of the secular order, in this country. The moral intended to be conveyed is, that a woman should not fret or "borrow trouble" if her husband stays out late at night, at the "Lodge" or elsewhere; but should, like a sensible being, go to bed and go to sleep. We dissent, in toto, to such a doctrine. The husband should have no "Lodge" but his home. There should be no companions more dear, no company more choice, than the woman whom he is pledged to honor, love and protect. She is expected to give him her whole heart. She must pass the long day alone, which is the severest trial a mortal can have. Why should she be expected to pass, also, the evening and the night without the society of her husband? Let a man undertake to stay at home all of *one* day with the children, and let his wife remain away until midnight, and see what the state of his mind will be. The practice of staying out at night—of attending "Lodges," has given rise to all the nonsense of the age about women's rights. Give a woman the rights she has—the right to expect the society of her husband when not engaged in business; the right to be treated as his equal and his companion, and there are few women, indeed, who would be so unreasonable as to expect other *rights*. We object to any literature which shall justify a man in staying away from his wife after the hour she expects his return. If a man shall be unexpectedly detained to attend to important business, he should at least have consideration enough for his wife to send her a note. If she knows he is to be absent, it is not so bad; but staying away when his wife is expecting him home is wholly inexcusable. Or the man who prefers the "Lodge" or the club-room to the society of his wife, does not deserve the affection of a true woman.

M. LOYSON, better known, in times gone by, as FATHER HYACINTHE, has published a manifesto on the occasion of his marriage. In parts of his letter, it is safe to say he willfully misrepresents the Church. He avers that the whole cause of his marriage was the good of mankind. He wanted to elevate the marriage state, which he avers was held as a kind of disgrace by the Church. He knew better. He knew that the sacrament of matrimony was held in the highest esteem—that it is encouraged by the Church. He knew that the Church encouraged all who had not a calling to a religious life to marry. He had been a priest too long to plead ignorance on that score. We once heard of a king who took a fancy that a woman had to do with all the ills that befall mankind. On one occasion, he was told that a workman fell from a scaffold and was killed, whereupon he asked what woman caused it. The answer was "No woman." This enraged the king, and he ordered his servants to find out the particulars and the *woman*. Sure enough, they found that the man had turned his head to look at a woman passing by and fell. We do not hold exactly with this king, but all history proves that when we hear of the defection of a priest, we may at once ask, what *woman?* In bringing his long *pronunciamento* before the world, he has laid himself open to ridicule. The foreign correspondent of the *Call* makes some apt hits for a Protestant writer, as follows: "Ex-Father HYACINTHE has forgotten old WELLER's advice to 'beware of the vidders.' He, it appears, has been able to cause one widow's heart to sing for joy. But why did he not get married without a fuss—without writing an encyclical letter that no one cares about? The law of France did not stand in his way; the Church did, because, having sworn to remain true to that bride, it was expected he would not desert her. 'Old husbands are beautiful, but old loves are droll,' says a French song; but the idea of the fat and sleek monk, aged forty-five, leading a dashing widow to the altar, is very humorous. Why could he not get married without sounding a loud timbrel? It is courageous beyond doubt. But he is not at all a typical character. His refusal to accept the doctrine of Infallibility has created no Old Catholic party in France. After all his writings, lectures, philosophy, pamphlets, etc., the vulgar ending is to be able to wirte over his door, 'Here lives Benedict, the married man.' Protestants of all shades may have their views as to a celibate priesthood; but they know this is a distinctive sign of the Roman Catholic Church—one of its articles. When M. LOYSON then asserts he rests still a member of and a priest in the Roman Church, he sails under false colors and makes the world laugh. He can not be at once within and without the Church; a door must be either open or closed. He alludes to LUTHER; but when LUTHER wed, he founded a rival Church It is here the sole chief point the public has to deal with in M. LOYSON's letter—if it gives the matter any though at all—not forgetting that the world will continue to revolve on its axis, whether priests prefer single or married lives, the acceptance of the dogma of Infallibility, the Thirty-nine Articles, or the Westminster Confession of Faith."

SOME idea of how people flock to hear FATHER BURKE may be gathered from the fact that he is advertised to lecture at the Grand Coliseum at Boston, and while reserved seats sell for one dollar, they propose to sell *standing room* for twenty.five cents! This is, perhaps, the largest hall in the United States.

IN Alsace, says the *Catholic Herald*, the feeling of patriotism and religion is reaching a point which renders it a question whether mere Prussian artillery will suffice to hold the province. Private letters from very high sources describe the agitations as beyond any previous experiences, and especially since the expulsion of the Jesuits and the prohibitions against their even saying Mass. The *France* announces that the brave old Bishop of Strasbourg is to be arrested and sent to a fortress, for opposition to the persecution. The *Westphalian Gazette* announces that the new law is to be extended all over Germany, to the Liguorians, (Redemptorists) Christian Brothers, Lazarists, and Sacre Cœur nuns. It has already been extended to the Trappists of Alsace.

SOME weeks ago we published a long article from the *N. Y. World* concerning Carlota of Mexico, based upon the statement that she was dying, that she had received the last rites of the Church she so much loved, etc. We now learn, through the *London Tablet*, that the story of her dangerous illness was made of whole cloth. One scarcely knows, these days, what to believe of the "news" reported for the daily press, especially that sent across the ocean cable. Salt-water must have a bad effect on the electricity.

THE old Puritanical idea of witchcraft still holds a power in the land. Nothing more absurd was ever done by the authors of the blue laws than transpired at Kingston, Rhode Island, the other day. It seems that the family of WM. ROSE are subject to consumption—several members of the family having died of the disease, and a son being now quite low with it. At the urgent request of the sick man, the father, assisted by one CHARLES HARRINGTON repaired to the family burying-ground, and after building a fire, first dug up the grave of his son, who had been buried twelve years, for the purpose of taking out his heart and liver, which were to be placed in the fire and consumed. Nothing remained of the body but a few bones; and the remains of a daughter who had been dead seven years, were exhumed and the liver and heart found to be in a perfect state of preservation. These were burnt in the fire, and the ashes put back in the grave. This was done in accordance with the old superstition that the bodies of those who have died of consumption draw nourishment from the living, and that in order to put an end to the vampire process, the heart and liver of the dead must be destroyed.

THE Philadelphia *Catholic Standard* announces that with its first issue in October it will be enlarged. This is a very excellent publication, and we are pleased to note this sign of prosperity. Catholic papers generally seem to be better patronized than heretofore; people seem to be waking up to the importance of making the very best use of the art of printing. In this "fast" age books are read only by the few, but all read the newspapers. Hence, it is of the utmost importance that we have the right kind of newspapers. If we do not have good Catholic papers, people will read the anti-Catholic and anti-christian papers of the day, and many will thereby be lost.

THERE is something radically wrong about our jury system. It has come to pass that one who has money can not be convicted. We would not abolish the jury system entirely, but we think the matter of a unanimous verdict might be dispensed with. Let two-thirds of the jury bring in a verdict. If it is thought necessary to have the consent of twelve men, put eighteen on the jury. Laying aside the question of corruption, an eloquent appeal to the sympathies of the jury might find an echo in the hearts of two or three out of twelve; then their better judgments would find a different verdict. Recent trials in this city demonstrate that there is something about the system that needs to be corrected.

THE letter of our esteemed correspondent, "Prospector," was received too late for insertion this week. We will give it a place next week. We will, however, notify him in advance that we do not agree with all his conclusions, and shall take occasion to point out where we think him in error. We like, however, to receive, from the *people*, communications containing their real sentiments. We are not afraid of *truth*, and it is only by discussion that truth can be arrived at. By the word *people* we mean those not engaged in writing for a living. Those of us who make it a profession may sometimes look too much to interest. We would, however, rather have our course criticized in our columns than that of another paper.

WE learn, from the Baltimore *Mirror*, that "the Catholic Cathedral at Newark, N. J., is to cost $1,800,000, and the Bishop's house $300,000, and nearly all this money has been obtained, or is to be, from the church members in small subscriptions." This shows what

may be done when *all* help a little. It requires the help of all—the littles put—together either to build a Cathedral or sustain a newspaper. The big amounts, few as they must be, count but little against the small subscriptions of the many. The millions in our savings banks are but the aggregation of little sums.

WE had gathered, from what the papers said of the damage done the California Pacific Railroad beyond Davisville by the flood last winter, that it was very slight ; that it could be fixed in a few weeks at most, but we came down on the road on Wednesday last, and fond that the embankment has been totally destroyed for about five miles. It would be better, so far as this much of the road is concerned, that there should be no embankment, and unbroken ? It will take more work to clear off the old track and make the embankment up than to make a new one. The temporary track was laid as soon as the water went out of the tules. The chief-engineer, Mr. Montague, informs us that most of that part of the road washed away will be piled. This will be very expensive, but it will make a good road, and one not likely to be again disturbed by the floods.

THE following report has been sent to the *Univers* by the Roman correspondent, under caution and necessary reserve. "It is reported that in a convent of Clares at Assisium, a nun who departed this life a short time ago appeared to the Abbess and said that 'Pius IX had made a vow to go to Loretto and thank the Blessed Virgin, if, through her intercession, Almighty God would vouchsafe him the privilege of seeing the triumph of the Church. Next year Pius IX will go to Loretto. Therefore, try to complete the repairs of our chapel ; for he will pass here and pay you a visit.' The Abbess having communicated this apparition to the Superior General of the Order, this dignitary related it to his Holiness, who said : 'Yes, it is true that I have made such a vow, and I hope that Almighty God will grant me the favor of going to Loretto next year and offering my thanks to the Blessed Virgin Mary.'"

THE Roman club called "*Il Circolo Cavour*," after proper investigation, has discovered that of 25,000 children, male and female, who frequent the elementary and primary schools, 19,000 receive their education in Catholic institutions directed by priests and religious communities, at private expense, while only 5,000 frequent the government schools, kept up at an enormous cost. Of these 5,000 the greater portion are Jews, the rest are the children of the employés of the Government, who, of course, are not Romans. Such a state of things does not agree with the views of the Liberal party ; and, therefore, they are at work to bring about the suppression of all these *clerical* schools, by the passage of one of those *Liberal* laws whereby the liberty of the Italian citizen is gradually changing into slavery. The *Liberals* are afraid that under the existing state of things they will never succeed in liberalizing (*i. e.*, Infidelizing) the true and genuine Romans. From this it is manifest how little reliance is to be placed in the statement contained in a correspondence, which appeared a few weeks ago, in one of our dailies, namely : that since the Italian Government has taken possession of Rome the system of public schools has been established in that Capital with great success. The writer of that correspondence (an occasional tourist, of course) did not know that before the unfortunate occupation of Rome by the Piedmontese Usurper, public schools existed in that Capital ; and that, to say the least, they were as numerous and flourishing as in any other Capital in Europe in proportion to its population.

"OUR FOREIGN CHURCH."

"Plots have I laid, inductions dangerous,
By drunken prophecies, libels and dreams,
To set my brother Clarence and the King,
In deadly hate the one against the other."

THAT it is the deliberate intention of the Puritan element in this country to stir up a religious war, we are firmly convinced. Foremost in this work of hate is *Harper's "Journal of Civilization."* That his servants steal the livery of Heaven to serve the Devil in is proved by the name and character of this publication. It is continually warning the Church to "beware of the vengeance of the people !" Week after week, it contains article upon article, and illustration upon illustration, uttering the most malicious falsehoods against the Catholics of America. The Catholic press seems almost to ignore those publications, but we do not agree with this policy. Every Catholic in the land should read these articles. To be prepared to meet an enemy we must know what he is doing. We are not afraid to place before our readers anything that may be written against the Church ; and we especially request that they all read and re-read the article we here present, writen by EUGENE LAWRENCE, and published in this same *Harper's Weekly* "Journal of Civilization," the organ of a very large anti-Christian element in this country. We give it entire, that each one may see that the danger of persecution is imminent, and that he must make up his mind to the course he will pursue when called upon either to own or deny his Master, JESUS CHRIST :

The Romish Church is the only religious sect among us that is wholly foreign in its character. No sooner did our people form themselves into a republic and separate from all European alliances than the Protestant denominations followed the example of the state. They hastened to enter upon a new system of church government, were organized under a common law, and shared in the progressive impulses of the rising nation. Presbyterians dissevered their connection with the General Assembly of Scotland, and declared thier independence of all the trammels of royal supremacy ; Methodists, then in their feeble dawn, rejected the control in political and ecclesiastical matters of their founders ; even Episcopalians, still touched by a lingering taint of loyalty and an almost abject devotion to their parent church, threw aside the traditions of the past, asserted their own right of self-government, and revolted wholly from the control of the Archbishop of Canterbury and every European power. Hollander and Lutheran, Calvinist and Congregationalist, united in this timely movement ; and our various Protestant bodies, with generous self-sacrifice, and at the cost of severing many natural ties and wounding many bitter prejudices, joined in urging onward the progress of freedom, and moulding our people into simple and self-reliant republicanism. Much of the success of our institutions is due to this patriotic devotion of the rival churches ; much that they have never clamored for political power, and have ever submitted peacefully to the most distasteful requirements of the law.

Another eminent religious body has shown a sincere patriotism not surpassed by the Christian sects. Industrious, frugal, charitable, intelligent, the Jews from the founding of the republic, have endeavored to perform the part of good citizens, have accepted, we are assured by their teachers, with gratitude and joy, the generous gift of perfect equality, and have striven to repay by their loyalty the benefactions of the State. They have come to us burdened with many disadvantages. In the Old World they had known ceaseless persecution. The influence of Romish prejudice had made them outcasts and exiles. They had often learned to look even upon Protestants as bigoted to a strange excess. Their religion, rigid and exclusive, separated them from any intimate association with the people among whom they were thrown. Yet with that good sense that springs from their general cultivation, the Jews have forgotten the past to thtow themselves boldly into the tide of American progress. Theyhave obeyed the laws, however opposed to their own usages ; they often keep a double Sabbath ; they sustain the public schools without a murmur ; they attend Christian colleges, and listen respectfully to religious services alien to their own ; they keep their poor from the almshouses, and practice a general industry ; and as they advance in the knowledge of our politics it is certain that pure republicanism will have no more resolute defenders than that Semitic race that has wandered to our shores in search of a peaceful home.

Yet one religious body has ever stood aloof from its fellows and still maintains a dangerous isolation. The Romish Church alone refuses to separate itself from its European masters, to conform its government and its organization to the requirements of freedom. It still remains altogether a foreign church. Its supreme ruler is in Italy ; its property and its priesthood are controlled by the decrees of the Pope. His limitless authority governs the appointment of every bishop from Maine to California, and the immense wealth held by the Romish Church in America is managed by the agents of an Italian priest. The patriotic self-devotion of the Protestant sects, which led them at once to sever their dependence upon European rulers, has never been imitated by the Romish priesthood ; they have even increased the rigors of their own slavery ; they have banished, from their church organizations, every trace of popular rule ; they have made the Romish Church in America more rigidly dependent upon the Pope than even the German or the Gallican Church ; they have scoffed at those instincts of freedom that have led the Episcopalian and the Presbyterian to introduce some elements of independence into their church Government ; they denounce, as heretical, every check upon the papal power ; they have thrown themselves abjectly at the feet of the papacy, eager to be trampled upon ; and they have created in our midst a vast organization, stretching its chain of despotism from the St. Lawrence to the Rio Grande, rich, powerful, united, whose single aim is to extend the papal influence, and which is governed, in all its policy, by the subtle guidance of Rome.

That such an organization must be necessarily hostile to the institutions of freedom can scarcely be doubted. And the Romish Church has grown year by year more turbulent and aggressive, the source of increasing lawlessness and disorder. In its early weakness it abstained from political action ; as it rose to power it clamored against the restraints of American law. While all other sects submitted peacefully to the few limitations upon religious liberty, the Romish Church has never ceased to find new grievances. Its foreign rulers have never permitted it to rest from its persistent attacks upon the principles of freedom. It demanded that all its property should be held by its bishops, and that its people should be deprived of the control of the secular affairs of the Church ; our Legislature imprudently yielded, and placed the property of native citizens in the hands of the agents of Rome. The Pope appoints and removes the bishops at will ; the bishops control the possessions of "the Church." No other sect is allowed this extraordinary privilege. It clamored against the Bible, and the Scriptures are no longer read in the schools of Cincinnati or of Hunter's Point. It denounced public instruction as "a social cancer ;" it is waging a deathless war against the common schools ; it refuses to permit its children to mingle with the children of Protestants ; and while it furnishes three-fourths of the criminals and the paupers who prey upon the Protestant community, it is loud in its denunciations of American civilization ; while its great mass of ignorant voters have been the chief source of our political ills, it cries out against the school-tax, and would drive its children from the public schools.

The unpatriotic conduct of the Romish population in our chief cities during the rebellion is well known. They formed a constant menace and terror to the loyal citizens ; they thronged "the peace meetings ;" they strove to divide the Union ; and when the war was over they placed in office their corrupt leaders, and plundered the impoverished community. At length the Presidential election approaches, and our foreign church has assumed, more openly than ever before, the form of a political faction. With remarkable unanimity, the whole Romish press urges the defeat of President Grant and the election of his competitor. Romish Priests, in the *Catholic Telegraph*, sound the praises of Mr. Greeley, declaim, with bitter denunciations against "the four years of misrule" of the Republican administration, and join with their defence of Jesuitism an exhortation to all their followers to vote with the opposition. No other religious sect among us has ever before entered into a political contest ; never before did a religious journal abandon, like the *Catholic Telegraph*, its proper sphere to nominate a candidate for the Presidency. And it may well excite a reasonable alarm in the Protestant portion of our community to find a foreign Church, guided wholly in its policy by its Italian rulers—by that Jesuit influence which has won the mastery in the Romish Councils—thus imprudently active in our national affairs. What do Romish Bishops hope to win from Mr. Greeley that they have not obtained from President Grant ? The *Catholic Telegraph* is noted chiefly for the bitter war it has waged against the public schools, for its ceaseless effort to separate the Romish population from all friendly intercourse with its Protestant neighbors, and for its calumnious charges against American civilization. Does it hope to find, in Mr. Greeley, an ally or an instrument ? Does it fear the rigid impartiality of a Republican administration ? And why is it that a church whose members were so active in their sympathy with the rebellion is joining in a final effort to place the fallen slave-holders once more in power ?

All over Europe the Romish Church and its Jesuitical leaders are pursuing a similar policy. The priests have become active politicians. In Ireland, we are told, they control the elections by menaces, rebukes from the pulpit, and threats of excommunication, and have been arrested in large numbers for plain violations of the law. In England, a recent letter-writer relates that they have already formed their ignorant members into a powerful political party, and that Archbishop Manning has organized his diocese with admirable skill. The Carlist insurrection in Spain was led by Romish Priests. The Italian Government is engaged in a vigorous conflict wit h the clerical party. Germany and Switzerland are agitated by the intrigues of the Jesuits. But apparently the struggle in America is watched with extraordinary attention by the whole Jesuitical faction in Europe. Like the Romish press of our own country, it urges its trans atlantic adherents to vote for Mr. Greeley, and joins the *Catholic Telegraph* in lamenting the misrule of President Grant.

The Berlin *Germania*, and every German reactionary paper that seeks to destroy German reactionary paper that seeks to destroy German unity and revive the authority of the Pope, has responded to the nomination of Mr. Greeley and his allies with lavish encomiums. He is evidently the favorite of the Jesuits and of the extreme faction in the Romish Church ; his cause is that of the priests who have been imprisoned in Ireland, and of those restless schemers who have striven to excite disloyalty among the Catholics of Germany, and have been driven ignominiously from their native land. But it is plain that the true nature of our present political contest is well understood in Germany. There every friend of German unity and of liberal progress sees, with alarm, the union of the priests and the rebels under the indiscreet guidance of a Greeley ; they feel that many of their countrymen in America have been misled by the arts of the Jesuitical faction ; they warn them that every vote given for Schurz or Greeley is a blow aimed against the peace and the independence of their fatherland. So closely have the interests of nations become united that the election of Mr. Greeley, the canditate of disunion and of religious bigotry, would, in the opinion of the German liberals and Protestants, prove a subtle and dangerous assault upon the foundation of German unity.

We know that there are many prudent and patriotic Romna Catholics among us who have never shared in the dangerous schemes of the Jesuitical faction ; who, like the Jew or the Presbyterian, the Methodist or Episcopalian, have accepted with gratitude and joy the duties as well as the privileges of the republic ; who never during the rebellion took part in traitorous councils ; who were always the firm defenders of union and of freedom ; who never clamored against that system of education which has made us great, or have striven to excite sectarian dissensions in the home of religious liberty. But, at the same time, it would be unwise as well as unpatriotic to attempt to hide from ourselves or from others the dangerous aspect which the Romish Church has recently assumed in our own and other countries. Romish editors urging the nomination of Mr. Greeley, or an Archbishop Manning appointing his inferior priests electioneering agents in the heart of London, and forming the ignorant Irish voters into a formidable party, are indications of designs that must prove fatal to good order and the peace of nations. Here, at least, we can permit no clerical faction to rule and to destroy us. The genius of our institutions demands that any effort on the part of a foreign Church to control our elections should be crushed at the moment of its discovery. If the Romish priests persist in driving their ignorant voters to the polls, as they have so often done, to advance their own power at the risk of the destruction of freedom, if they ally themselves with the disunionists at the South, and labor to revive the dying elements of chivalry and of tyranny, they will bring upon their Church a speedy retribution, and meet with a final overthrow. Let them dread the vengeance of the people. A free and united nation will never suffer the agents of an Italian ruler to plot against its institutions. They will remember that the Romish Church has never consented to become, like its rival churches, American in its principles, and that its existence among us must ever prove dangerous to the nation, which has so often felt its ingratitude.

"Nearly all the Catholic papers of the United States," we are told by the London *Tablet*, "support Mr. Greeley ;" and

what dangerous schemes keep alive the zeal of this organ of Archbishop Manning we are informed in a remarkable editorial. It is entitled "The Religious War." It suggests that France will once more rise from its depression, and will lead on the chivalry of Europe against the German and Italian enemies of Rome. The Catholics of the whole world are to rally around the French crusaders. The French fleet may ravage the coasts of Italy. Russia and Austria are to assail the German empire. The *Tablet* exults over the dreadful ruin that is to fall upon its foes with the barbarous zeal of the Middle Ages, and our German population, Catholic and Protestant, may well study this mad scheme for the destruction of their father-land. It will show them that every vote given for Mr. Greeley and the party of reaction will serve to encourage those cruel hopes of a universal war that animate, in Europe and America, the extreme faction of the Papacy; that the election of the candidate of the Romish press and of our foreign Church will be taken as a proof of the sympathy of American freemen with the enemies of German unity.

The object of this article, at this time, is two-fold: First, it seeks to inflame the prejudices of its readers against the Church, and prepare them for that "speedy retribution" and "final overthrow," with which it threatens Catholic institutions, and: Second, through this inflamed prejudice turn their votes in favor of the writer's choice for President. With that choice we have no quarrel. THE GUARDIAN knows no candidate for office. We shall exercise the prerogatives of an American freeman, with a due sense of the responsibility it imposes; but, until some party undertakes to interfere with the proper exercise of our religious duties, no one, of whatever political belief, shall have cause to complain of the partisan character of this paper. If, unhappily, the time should arrive when a political party shall array itself against the Church, then we shall not attempt to shrink from any responsibility thrown upon us.

It may be hard for some people to understand that the Church ordained of GOD should partake of no nationality. When the writer asserts that the Catholic Church is wholly foreign, he utters a falsehood; but it is not American in the sense used by HARPER. Political divisions of the globe, the races of men, the condition of society, are matters too small for *the* great Church established by the REDEEMER of the world to take into consideration; except that, like her divine Founder, she adapts herself to the condition of all the governments and of all the peoples upon the earth. He commanded the Church to teach all nations, and He commanded all nations to hear the Church. Then how could she partake of the nationality of every people? Heaven-ordained, the Church is native to no soil; she is foreign to no land. As well had we talk of a foreign GOD as of a foreign CHURCH established by Him. The writer destroys, forever, the claims of the *sects* he enumerates to the claims of a heavenly origin when he shows that their characteristics partake of the manner of a nation or that the Church in that form stops where it reaches the boundaries of the State! What an idea of a GOD-established Church! What a stab he gives Methodism when he speaks of its "feeble dawn" less than a century ago!

We suppose no one, who does not deny the authority of the Bible itself, will deny that JESUS CHRIST established *a* Church? Then, if that be admitted, can it consistently follow that the Church shall have different characteristics, different authority on the North and on the South of the St. Lawrence River? This, to our mind, appears very absurd.

Besides all this, patriotism in all other countries is the very first thing the Church teaches her children. *Obedience* to superiors is one of the greatest Christian virtues; disobedience to rightful authority, the Church teaches, is a mortal sin. Child, *obey* your parent; servant, *obey* your master; wife, *obey* your husband; soldier, *obey* your officers; citizens *obey* the laws of your country; Christian, *obey* your GOD, are commandments as fixed and unalterable as the laws of GOD Himself; in fact, we claim they *are* the laws of GOD as spoken by His Church. He who has these principles instilled into him from his youth, must make a good citizen of any country. Since the Christian era, no rule has been more thoroughly impressed upon Catholics than "Obey your rulers." So much for the charge of being foreign and unpatriotic.

To the charge that the Church clamored against the Bible and against the Scriptures, we have simply to say it is false. They don't want their children given a book called the Bible, which is not the Bible. They don't want such unscrupulous upstarts as the writer for *Harper* to explain a pretended Bible to the children. If religion and education are to be mixed—*as Catholics claim*—then surely it is reasonable that each parent should choose the instructor. It will not be claimed that a public expounder of the Scriptures must be appointed by the Government. Then, you say, only read the Bible. But what enactment will determine what the Bible is? The *Harper* writer, in his eagerness to make a point against the Church, has made one for her claims of Christian education. Catholics everywhere will educate their own children if they are allowed for their schools their *pro rata* of the public money; or, there will be no grumbling if Catholic citizens are not taxed for this purpose. But it seems to us that it requires a very great amount of audacity to complain of Catholics, in the matter of education. Look at the Catholic schools all over the land! What denomination can compare with them? All the Protestants sects in this country—claimed to be a Protestant country—combined, can not claim as many schools. As a rule, they educate their own children, and pay their taxes, without a murmur, to educate other children!

This "journal of civilization," says, Catholics furnish three-fourths the paupers and criminals, and are loud in their denunciations of American civilization. It is such civilization as this journal teaches, such civilization as prompts such villainous falsehoods as are conveyed in the first of the sentences to which we have referred, that Catholics denounce. It is the civilization taught by the Devil. They expect to continue denouncing this *peculiar civilization* to the end of time.

The charge of being unpatriotic during the recent war everybody knows to be founded on pure falsehood. What denomination furnished the one-half as many soldiers? Even Harper's "*journal of civilization*," had a word of praise for "our patriot Irish citizens." It is true, the Church took no part in the war; and this very thing speaks so much in her favor that, if one will only stop to think, it gives the lie to all that can be said against her on the score of interference in politics.

"Never before," says the writer, "did a religious journal abandon, like the *Catholic Telegraph*, its proper sphere to nominate a candidate for the presidency." Was ever falsehood more unblushing? To publish this as a fact in this country, when every man who has read any of the so-called religious papers knows it to be wholly false, is the climax of impudence. Why, only a few years ago, every Protestant denomination in the land was split on a political question! They denounced each other in the most approved Billingsgate! They condemned each other to eternal perdition for political differences! And all the while, the Catholic Church, which is now charged with interfering with politics, kept on her mission. She was not obliged to be a southern or a northern church. With the political quarrel she had nothing to do. All the other denominations, however, had to become "Northern and Southern," and the members of either section were ready to aver that all of their communion in the other section were walking straightway to perdition. Protestant Churches must not only become nationalized, but if there are *political* differences of opinion in different sections, they must become sectionalized! Hence they are the creatures of mere *politics*! With what bad grace, then, comes the charge from one of them that the Catholic Church is a political Church! But the absurdity of the charge does not hurt it with the class it is intended for. That class grabs so eagerly at something against the Church that they do not stop to think. Even the contradictions and inconsistencies of the same article are not noticed.

The writer complains of the voluntary slavery of the American priesthood! If the "slaves" don't complain, who has a right to? They certainly don't look to *Harper's* for champions of their freedom! "That such an organization," says the writer, "must be necessarily hostile to the institutions of freedom, can scarcely be doubted." After asserting that the Church is entirely governed by the Pope, he goes on to inform us that "a free and united nation will never suffer the agents of an Italian ruler to plot against its institutions!" And he prophesies that the Church will find a speedy retribution for the evils *he says* exist, and meet with a final overthrow. Will Catholics pass these misrepresentations, these threats, by in silence? If they appeared in a paper of limited circulation and influence, we might consent to it, but this *Harper's "Journal of Civilization"* has a circulation and an influence second to no other paper in America. It has thousands of echoes. It will have other recruits as soon as the movement gains more head. Anti-Catholic societies, secret in their operations, are being formed in all our cities, and such articles as the one quoted are read as an excuse for such action. We can not, in justice to ourselves, ignore all these things.

OUR SCHOOLS—WHAT PROTESTANTS SAY OF THEM.

WHILE the Protestant papers fume and fret over the fact that Caholic Schools are getting so much patronage, they each acknowledge their superiority in some particular. The following, from the *Christian Intelligencer*, differs from most of the articles appearing in church papers, and if the writer had left out the word "Romish," which would have been just as easy, the article might pass for a very fair and candid expression of opinion, even if some of the conclusions are incorrect:

The Romish Church thoroughly understands the importance of early education. She has a ritual and a faithexactly adapted to strike the impressible and imaginative mind of a child. Incense and priestly robes, high altars and images, a titled hierarchy, culminating in a distant and venerated Holy Father, and, over these, the shining array of interceding saints, with the tender Virgin at their head—all these appeal very strongly to the vague, religious fancy of a child, and he accepts with ardor what pleases him so well. * * * *

Orders of monks and nuns, too numerous even to be mentioned, are as devoted and successful as the Jesuits themselves in every form of scholastic instruction, from the college to the infant-school. The well-known academies of Mount St. Vincent, near Yonkers, and at Manhattanville, illustrate the attention given to education of young women. Similar seminaries are scattered all over the country.

This zeal, of course, becomes them, so long as it is directed to the instruction of Catholic youth. We regret, indeed, the perpetuation of a system of error, but we can only applaud the devoted men and women who, believing it to be true, are bent upon training the Church's children in the Church's faith.

But this system of Romish education is meant to do more than that. It aims to build up such a reputation for thoroughness of oversight and instruction that even Protestant parents shall feel special security in trusting their sons and daughters to Catholic instruction. The effort has had large success already. Easy-going fathers have reasoned: "The school certainly is a good one; there is not much danger that our child will ever turn Catholic; and if she does—there are very good Catholics; she might do worse. We'll try it, at least." The trial, of course, fastens the child. *No other teachers on earth are so trained in all the arts of conciliating the young as the celibate orders of the Romish Church.* Their office is to be manipulators of the minds of other people's children. *No home love, with its cares or solaces, withdraws them from this function.* All their affectionateness, all their ambition, all their tact and discipline, turn to this single aim—of molding their pupils in devotion to the Church. No wonder that the young hearts entrusted to them are won, first to the teacher, and then to his faith. Illustration of this process could easily be given, with names and details; but the history is too common to need such proof.

The italics are ours; and the sentences thus printed convey the whole truth. No more can be said, and the handsome manner in which the admissions are made take the sting from whatever of adverse criticism there may be contained in the article. In the same style, the *Christian Union* discusses the question:

There are not a few particulars in which the conduct of their schools might be emulated to advantage by the managers of our own. That spirit of courtesy and kindness, that recognition of age or superior station on the part of youth, which is so charming in these establishments, is generally regarded in Protestant Schools as too subservient for the spirit of the age, or the dignity and independence of Young America.

What is it that turns all the young Protestants who attend these schools into Catholics? Is not the question worth putting? And is it not possible that some of the elements of this fascination may be worth studying to acquire? We knew a blunt lady once who, in placing her daughter in a New York convent school, stipulated that she should not be made a Catholic. "I can assure you," said the lady principal with a smile, "that there shall be no interference with her religious belief: but *we can not help her being surrounded with a Catholic atmosphere.*" It is this "Catholic atmosphere," whatever it may consist of, that does the business; and while we heartily agree with the *Intelligencer* that he is a very careless Protestant who subjects his children to it, we would not only refrain from villifying the Catholic educators on account of it, but we would fain have it analyzed and appreciated by our own.

It is seldom, indeed, that we find so much admitted by Protestant church papers of the value and efficacy of Catholic Schools. The *Union* does not even charge that their aim is to make converts of the children of Protestants, but they can not help being surrounded by a Catholic atmosphere! That is, they can not help being surrounded by the daily *practice* of the teachings of Our DIVINE LORD. They have come to think of the Christian religion that it is good enough to *preach*, but impossible to put in practice! And when they are surrounded daily with all its beautiful precepts put in practice, they long to get an insight into that principle which enables poor, weak humanity to become so nearly perfect. They wonder why it is that these pious people who follow so closely the example of JESUS CHRIST have been so slandered. All these things can not help forming a favorable impression on the mind of any reflecting person, young or old. We would certainly advise people who do not wish their children to know that the precepts of OUR LORD can be practiced, who do not wish them to feel that they are surrounded by the influence of His teachings, not to be so careless as to send them to a Catholic School. It is, as the *Union* remarks, this Christian atmosphere that does the business.

Except this constant practice of Christian virtues, there is no inducement held out to the children of Protestants to become Catholics. Some people, of course, perfer to send their children to schools where they never get an idea of Christianity or morality; but thoughtful Protestants, as we see by the two extracts above, acknowledge the good qualities of our schools and urge their Protestant instructors to try to immitate them. They can not successfully do this until they become like the Catholic teachers: until, in the language of the *Intelligencer*, they have *"no home love, with its cares or solaces, to withdraw them from this function;"* until

"all their affectionateness, all their ambition, all their tact and discipline turn to this single aim!" This can never be accomplished except by an entire and complete reliance on religion, which Protestants can not have, and hence, according to their own admissions, their schools can never rival the Catholic Schools.

PRESENTATION CONVENT.

ANNUAL EXERCISES OF THE SISTERS' SCHOOL.

THE assembly hall of the Presentation Convent School, Powell Street, presented a beautiful sight to-day, the occasion of the annual examination and exhibition of the institution. Bright-eyed, rosy-cheeked children were in the grand centre of a brilliant and animated picture, of which the tastefully decorated walls formed an appropriate frame. Add to these attractions the fresh voices of the little misses in songs and poetry and the instrumental music and more artistic efforts of the mature pupils, and the readers may have a fair idea of the felicitous character of the scene. Standing out in bold relief among the evergreens on the walls were the blackboards, that bore evidence of the scholastic abilities of the misses in the shape of outlined maps of hemispheres that were remarkably accurate in profile and easily recognized across the hall. Archbishop Alemany, Father King, of Oakland, and other prominent members of the clergy were present as was also Brother Justin, President of St. Mary's College, who conducted the examination during the morning. The arrangement of the programme afforded the spectator a good opportunity to see the condition of the school and form opinions of its management. The remarks of those present were invariably commendatory. The exercises were given in this order:

Music—Duett, "Qui Vive," Alice Bloomfield and Agnes O'Beirne; "Oro pro Me," general hymn; "Golden Shower," Miss Fannie Reynolds. Salutatory address, Miss Agnes O'. Beirne. Poetry—"Influence," Miss Ellen O'Brine.

SEVENTH CLASS.

Geography of Asia. Music—"Chant du Berger," Miss Ernestine Schammel; "Flowers, Fresh Flowers," general song; duett, "Ray of Sunshine," Misses Sarah Fay and Christina Schaefer. Poetry—"Description of Evening," Miss Matilda Bullock.

SIXTH CLASS.

Mental Arithmetic—Addition and Subtraction. Music—Weber's "Last Idea," Miss Agnes O'Beirne; "Mary's Titles," hymn, Miss Alice Bloomfield; trio, "Freyschuetz," Misses A. Bloomfield, A. O'Beirne, C. Schafer. Poetry—"The Shadows," Miss Rosie Fay.

FIFTH CLASS.

Geography of Europe. Music—Duett, "Norma," Misses Ernestine Schammel and Florence Bamber; "Minstrel Boy," "Irish Melody," general song; "Æolian Harp," Miss Philomena O'Reilly. Poetry—"Tints of Evening," Miss Mary McKay.

FOURTH CLASS.

Orthography and Definitions. Arithmetic—First four rules. Opera.—"Barbier de Seville," Miss Alice Bloomfield.

Infants' Exercises—"Isle of beauty," solo, Miss Mary Ann Farley; "Now We Little Children Assembled," exercise and song by infants; "Cottage by the Sea," solo, Miss Mary Ann Farley; "Here We Stand, Hand in Hand," song and exercise by infants; "Perl du Nord," Miss Christina Schaefer; "Take Me With You, Mother, Take Me," song, Miss Philomena O'Reilly. Poetry—"Love of Home," Miss Agnes O'Beirne.

Graduates—Rhetoric, Physical Geography, Astronomy, Philosophy. "Paris qui rit," Miss Florence Bamber. "My Home, My Home," song, Miss Alice Bloomfield. "Mocking Bird," trio, Alice Bloomfield, Agnes O'Beirne, P. O'Reilly. Poetry—"The Old School Clock," Miss Katie Block.

Third Class—Grammer. "La Topada," Miss Philomena O'Reilly. "Mother Take Me Home Again," song, duet, Misses Mary and Katie O'Connor. Poetry, "Seaside Thoughts," Miss Lizzie Bushway.

Second Class—Philosophy, Mental Arithmetic, Fractions and Decimals. Poetry—"The Beam of Devotion," Miss Susan Talbot. "Convent Bell March," Miss Christina Shaefer.

GRADUATES.

Arithmetic. Valedictory, Miss Lizzie Sullivan. Closing Address, Miss Annie Kenniff. "Home, Sweet Home," song, Miss Christina Shaefer, duet, "Martha," Misses Rosa Miller and Isabella Rimassa. The following young ladies received gold medals of graduation: Miss Lizzie Sullivan, Miss Rosanna Fitzsimmons, Miss Alice Bloomfield, Miss Ellen Day. Silver medals were awarded for good conduct to Misses Ellen Cullen, Margaret Kelly, Annie Murphy, Annie Kenniff, Mary Jane Lawless, Almira Smith, Ellen Fitzsimmons, Minnie Houston, Bridget McDermot, Minnie Herring, Sarah Meehan, Addie Lermen, Kate Lynch, Ernestine Schammel. Silver medals for excellence in music were awarded to Miss Christina Schaefer Philomena O'Rielly, Grace Welsh. Premiums werealso given to several of the pupils for good conduct, diligence, etc. The school has some seven hundred pupils, ranging from six to eighteen years of age, and has a course of instruction embracing the essential elements of an English education, with the addition of plain and fancy needlework. Music and drawing are of course among the leading features of the institution.

The visitors seemed all well pleased, and no one could go away without feeling that the convent school is well conducted by practical teachers. The school numbers about six hundred pupils, one hundred of whom are boys from four to ten years of age, divided into ten grades. The rooms are large and very well lighted. The blackboards in the class-rooms of the younger pupils showed proficiency in drawing, writing and printing letters. The children's play-ground, separated from the Sisters' garden by a small fence, is neatly graveled, and in the centre is a large flower-bed. Hanging on the walls of the rooms, and in the recesses of the windows, are neatly framed specimens in drawing, bead-work, sea-weeds arranged in bouquets and crosses, sampler work, etc., and the children are furnished with every convenience necessary for their instruction and recreation. Facing the play-ground is a beautiful oratorio, constructed of stained glass, beautifully ornamented with vines etc., all the work of the Sisters. Within this is a life-sized statue of the Blessed Virgin; so that while playing the little ones may not forget that the watchful eye of Our Lady is ever upon them.

MOONEY.—We find the following in the *Irish People* of September 24th. It does not require comment: "The *Irish Times* of the 3d inst., is just to hand, and in it we find that the notorious thief, Mooney, who swindled the credulous Irish of San Francisco of their hard earned savings, and then quietly decamped for fear of being lynched, has turned up in Dublin as a lecturer. We learn from the account that the villain advertised himself to lecture at the Mechanics' Institute of the Irish Metropolis, and announced as his subject: 'The Structure of the Governments of Switzerland and America,' and also that the audience was large, and received him with great applause. Can it be possible that the Irish newspapers are ignorant of this fellow's rascalities in California? Let our people at the other side take this brief notice. Mooney has been to San Francisco what Sadlier was to Dublin."

ST. PETER'S CHURCH, COLUMBIA AND TWENTY-FOURTH STS.—This church under the pastoral charge of the Rev. Father Gibney, has been enlarged and entirely remodeled to meet the wants of the rapidly increasing congregation, and will be dedicated by His Grace the Most Rev. Archbishop to-morrow (Sunday) morning, at half-past ten o'clock. Lambillotte's Grand Mass for four voices will be sung. The sermon on this occasion will be preached by the Rev. Father Buchard, S. J. At the close of this sermon solemn benediction will be given by the Archbishop. In the afternoon the examination of the Sunday School will take place at 2 o'clock, before the Sunday School Union.

ST. MARY'S HOSPITAL.—In the chapel attached to St. Mary's Hospital, the Sacrifice of the Mass will be offered D. V. in honor of the Immaculate Heart of the ever Blessed Virgin Mary on the first Sunday of each month, for the spiritual and temporal welfare of the benefactors and Subscribers to the Home for Aged and Infirm Females under the care of the Sisters of Mercy.

SPIRIT OF THE CATHOLIC PRESS.

"If parts allure thee, see how BACON shined,
The wisest, brightest, meanest of mankind;
Or, if tickled with the empty soundings of a name,
See CROMWELL damned to everlasting fame." POPE.

AN article in the *Western Watchman* brought the above lines to our mind. The St. Louis *Republican* has an eulogy on the character of CROMWELL, to which the *Watchman* most justly takes exceptions. After telling about his remains being dug up, etc., the *Republican* said:

Looking back across the two centuries which have elapsed since then, it is not difficult to impartially estimate the nature and the tendency of the mission which Cromwell performed. It is no exaggeration to say that the better part of the liberty which England enjoys to-day is directly or indirectly ascribable to him.

On this the *Watchman* comments:

We must collect that from the designation he himself assumed. He was "Protector of the Commonwealth of England." He had dubbed his system, which was really a military despotism, with the title of the Commonwealth of England. He would have been in name as well as in fact a military despot. He sought the crown, and would be king, but his Janissaries forbade him. They retained some of the republican principles infused into them by the members of the Long Parliament, that Parliament from which Cromwell got his appointment, and which at the head of his musqueteers he turned out of doors. But whatever his system, whether a tyranny reared on the ruins of a lesser tyranny, or comprising some elements of political liberty, it was his obvious duty, if he had any good opinion of it, to take some steps for its perpetuation, for the benefit of the English people. What did he do with that view? Literally nothing. He was content, according to to the words above quoted, to sneak out of life, and let the deluge follow him. What a Protector he was, let the event, as described in that extract, show!

Cromwell had died, his son succeeded him, his fifty thouand "Ironsides" were unbroken, unassailed. No foreign foe had invaded the land, yet the Cromwellium system collapsed, actually fell of its own rottenness. The people demanded only a free Parliament—precisely the very article that the gentle Oliver had taken good care they should not have. General Monk did no more than facilitate the meeting of such a Parliament, and there was an end of the Cromwell Protectorate and dynasty, and within three years from his death, the savage justice specified above was wreaked on Cromwell's wretched remains.

If the writer in the *Republican* wants to form an idea of true greatness in a military despot, let him contrast the methods taken by the first Napoleon with the miserable expedients of Cromwell. Napoleon laid his foundations broad and deep, so that it required more than one onslaught from the banded powers of Europe to overthrow his Imperial system, and which, after the lapse of five and thirty years, most successfully vindicated itself in the person of Napoleon III.

* * * * * *

The greatest outrage, however, of all, has been inflicted on "the Exiles of Erin" and their descendants, thousands of whom here, must have read, with surprise and indignation, the labored eulogy of the *Republican* on the most envenomed and ruthless enemy their ill-fated land ever had. Yes, Ireland was cursed with the worst neighbor that a people ever had, and from that neighbor, England, many destroyers, during a war of centuries, lighted upon the Irish shore. But of them all, the most hated in Ireland is the name of Cromwell. With texts of Scriptures on his lips, wholesale massacre was his system. Neither age nor sex, nor profession, gave a title to exemption. This was so in Drogheda and Wexford, and in other places, and the surrender upon terms was no obstacle to the slaughter. Cromwell aimed at the utter destruction of the Irish people. His lofty aspiration was, to be the assassin of a nation. That, however, he found, could not be done, and he contented himself with selling thousands of the Irish into West Indian slavery, varying the process with many slaughters, and ordering the residue of the Catholic people of Ireland into Connaught. Yet their descendants out here are confidently assured by the *Republican* that they are very much indebted, in respect of Constitutional liberty here, to this monster. We have taken some trouble to expose the groundlessness of this absurd article, we trust not in vain. But the article admits that Cromwell committed some errors. One of those errors may possibly be the attempted extermination of the Irish people. If that was no error, then we apprehend the failure in the attempt to exterminate, was.

We should like to know which was Cromwell's mistake, the attempted extermination or the failure? Will the *Republican* explain? The *Republican* can find no difficulty in doing so, as it has undertaken to assure us that Cromwell was a "chosen instrument of God."

Apropos to the above comes the following from "Milner's England," part VI, chapter IV: "Oliver C. died at Whitehall in the 60th year of his age, on the afternoon of Sept. 3d, 1658. A fearful tempest raged in England, and nearly over the whole of Europe on the preceeding night and morn. The enchained winds disturbed the waters from the Baltic to the Bosphorus; the seas were strewed with wrecds from the coast of Norway to the shores Italy and Spain, while towns ane forests suffered by the fury of the hurricane from the Grampians to the Apennines.

A REGULAR hauling over the coals is given the New York Catholic Union, by the *Freeman's Journal*. The objects, the editor thinks, are good, but somehow they don't get to work exactly right. The article closes as follows:

It is impossible for us not to wish that the Catholic Union of New York should succeed, as we still think it will, and accomplish its *legitimate* objects. But, at its earliest incipient meetings, it was urged on its members, no matter by whom, that its foundations needed to be laid *on the Holy Mountain*. That it would prove a barren plant, except it was grafted on the Eternal Vine. It was urged—and there are those that do not forget it—that, if we were to hope for God's blessing on our work, we ought to go, together, and often, to communion at a Mass of our asking, to consecrate our labors.

One "highly intelligent" asked if it was proposed to turn the Catholic Union into a Catholic prayer-meeting! Another "highly intelligent" proposed to adopt certain of the rules of some festive club.

In the year and some extra months that this "Catholic Union" has been in existence, there have been several "sermons," and several "lectures," delivered before it, on sundry subjects. The Union, also, has been summoned to several High Masses, at late hours of the forenoon. But we are yet to hear the first salutary hail of an invitation to all the members of this Union, *to make a general Communion together*, for the prime objects of its Catholic organization! Whence can we draw life and strength, save from the Sacred Heart of Our Lord, in holy communion? Therefore, for lack of this, this beginning of a "Catholic Union"—so specially encouraged by the Vicar of Christ, in place of having, as it *should* have had, even already, *one hundred thousand men*, in this city of New York, numbers—men and women, and boys and girls, all included, only four to five thousand! Hence, too, some of its committees, in place of taking hold of *pratical* and *present* objects, ready at their hand, have gone off in *balloons, without parachutes!*

UNDER the caption of "France and Italy," the *Catholic Herald* discussses the probability of France undertaking to return the power of the Pope. From this we extract the following:

It is a matter of no little consolation to the Catholic world to reflect that while irreligion and internationalism are carrying everthing before them in Germany and Italy, the cause of religion is gaining ground in France. Regenerated by a baptism of fire and blood; humbled in the hour of her pride, punished severely for her disregard of the teachings of a faith which had been hers for centuries, she sees at last that the finger of God was laid heavily upon her, and she now seeks to rise once more and regain her proud title of "eldest child of the Church."

The government of Italy has all along looked upon France with mistrust, for the Italian revolutionists have every reason to know that by a violation of the September Convention, and that too, at a time when France was engaged in a war with a powerful enemy, they injured and insulted France in a manner which no Frenchman can ever forget.

France feels to-day, that the seizure of Rome was a cowardly act, and performed in a manner that indicated an arrogant defiance of herself. This feeling was expressed by M. Thiers, on the occasion of the debate on the Roman question, more than a year ago, when he said that France was only restrained for a time by patriotic motives, from interfering with Italy. It is easily seen that by patriotic motives, M. Thiers simply meant

the ability to strike with effect, and who is there that doubts that before very long, when France will have regained her strength, she will take steps to force the Robber-King to respect, in regard to France, the treaty obligations of Italy.

Such a step, present indications in France lead us to believe, would be very popular with the French people. The deliverance of Rome from its unprincipled and lawless invaders would satisfy the growing demands of the Catholics, and would show to the world that France will not suffer the laws of nations and the cause of justice to be set at defiance with impunity by the Revolutionists and Communists of Europe. France has learned wisdom by her recent disasters. She has learned that the rule of the Reds must be put down as well in Rome as in Paris, if order and good government and peace are to be preserved in France. There are thousands of Frenchmen, besides the party of order and religion, who would gladly see Italy punished, not so much for her attack upon the Papacy and upon the public law of Europe, and for the affront she put upon France, and for a transparent desire to enter into an allianne with Prussia, France's victorious enemy. There is another reason too, for such a move, for there are many motives, some of questionable morality, which influence the popular feeling of such a country as France. The French nation, there can be no doubt, is bent on reorganizing its army, so as to put it on a footing of perfect equality with that of Prussia; and no organization could be more effectual for this purpose than such an active preparation in the field as a war with Italy would involve. Hence it follows that from many motives, ranging from vainglory to love of justice, a war with Italy and the revolutionists is by no means an unlikely event.

THE New York *Tablet* discusses the German Jesuit question as follows:

Not a few Catholics, especially such as have some tendencies toward modern Liberalism, have allowed the clamors of the enemies of the Church against the Jesuits to prejudice them more or less against the children of St. Ignatius, and disposed them to regard the persecution the society undergoes as not necessarily implying the persecution of religion itself. They are far from realizing that every blow struck at the Jesuits is a blow aimed at the Church. No doubt it is very possible to distinguish between the Church and the Society, or between her and other religious orders, and it may perish and she survive; but the non-Catholic enemies of the Jesuits are equally enemies of the Catholic Church, and they suppress or expel them only for the purpose of more easily getting at her, and either openly abolishing her, or subjecting her as a slave to the civil power. It is for this Kaiser Wilhelm or his Chancellor, Bismarck, has, through the Imperial Parliament, expelled the Jesuits and other religious orders from the new empire, while recognizing the independence of the Catholic Church and professing to guarantee religious liberty.

The Jesuits are sure everywhere to receive the first blow, partly because *liberal* Catholics do not like them and will not do battle for them; but principally because they are the most zealous, and held to be the most efficient supporters of the Papacy, and therefore the Church. It is a distinction that proves the eminent services of that society, and instead of exciting distrust in the bosom of any Catholic, it should command the confidence and love of every Catholic heart. The religious orders are not the Church, but they have grown out of her doctrine and spirit, are authorized and blessed by her, and have been regarded by her as her most affectionate children, and efficient servants. Their members are the ablest and best defenders, and we should distrust the Catholicity of any man who is hostil to them or holds them to be useless appendages of the Church. They are in a higher state than we who live in the world; they aim at perfection, and thousands of them attain to it as nearly as possible in this life. Among them Jesuits are not the least, and from the wide-spread persecution directed against them, they would seem to be pre-eminent.

OUR very excellent co-laborer on this Coast, the Portland *Standard*, has a very excellent article: "Athanasian Creed," for its text. It boldly takes the bull by the horns and announces the true Catholic doctrine. We would like to give the whole article, but have space for the following only:

There is one God; and man being His creature, is obliged to obey Him, that is to say, to do His will, and honor Him in the way that he Himself hath prescribed. From this truth, confirmed as it is even by common sense, it follows that there is a religion, a Church, beyond which there is no salvation; in other words, a truth comprising all truth, a light containing all light, and a virtue beyond which there is no virtue.

That religion which is really the true one, ought to be able to say: My founder is from God, or rather he is God himself; his agents have given incontestible proofs of the divinity of their mission. The creed which I propose to you is the only one which comes from God, and the virtues which I command are those which alone conduct to him.

Any religion which can not speak in this way of itself can never be taken as the true religion, since it can not even assert that it is so. Is it not, then perfectly natural for those who are sure that they are in the right way, to warn those whom they see going astray? "You are in the wrong way; you will be lost if you go on!" In fact, all religions have persecuted the Christians; we know the abuse wherewith the heretics of all times have loaded the Roman Church. All religions have then in turn maintained that there was no salvation beyond their pale; all religions have, therefore, been intolerant, in so far as they could not approve of what was contrary to their own belief. Will any one say that all religions are equally good? That would be to assert the grossest absurdity, and maintain yes and no on the same subject. Will it, on the other hand, be said that all are false, by way of pretext for following none? But he who would say so must be, in the first place, unreasonable, since he would thereby deny the existence of natural religion, that is to say, the connection which should exist between the intelligent being and his Creator; secondly, he must be rash, denying incontestible facts, believed throughout the entire world, facts which manifestly prove that God has spoken to men; thirdly, he must be the most intolerant of all, since he would proscribe all creeds, and condemn all the religious practices by which men have in all ages rendered homage to the Diety.

But if it be evident that man must have a religion, it is not less clear that there can be only one which is true—only one which is pleasing to God, or can lead to everlasting happiness; how can it be supposed that he who despises the Supreme Being who has created him, or who insults Him by a criminal life, can have the same fate as he who adores and loves Him, and does Him honor by the sanctity of his life; error and truth, vice and virtue can not have the same end, or conduct to the same happiness; there is then but one religion, but one Church.

This point ascertained, which of all the religions in the world is the true one, which all men must embrace in order to obtain salvation? It is evidently that which gives the clearest proofs of the sanctity of its morality and the divinity of its institution, that which has been announced by the Prophets; and whose truth has been proved by the prodigies; that one, in a word, which Jesus Christ has established, and which has been transmitted even to us by an uninterrupted chain of the successors of the Apostles. It is only the Catholic, Apostolic, and Roman Church which enjoys all the prerogatives.

CORRESPONDENCE.

ROME.

AUGUST 31.

THE death of Cardinal Quaglia, which took place rather suddenly the other day, reduces the Sacred College to forty-five members. The funeral service took place in the Church of S. Maria in Via Lata yesterday, Monsignor Vitelleschi singing the Mass and giving the absolutions.

The expropriation of the Gesú is to be carried out, as was first stated, the Government refusing to give up half the refectory and kitchen. It said that the law for the supression of the Religious Orders is ready, and will be the first that will come on in November. This seems likely to be the case, as the *Times* and other papers in the interest of Italy are already beginning to form public opinion on the subject, and to prove that the Guarantees are not at all violated by the law being proposed.

Although so many projects have been put forth for building new quarters, yet, beyond the restoration of a few old houses, nothing seems done in the way of adding to Rome. The Chiesa Nuova, which is used for the judicial courts, has been so much injured by alterations that have been made, that the whole threatens to come down, and is at present kept together by props. The part of the Quirinal that looks on the Via del Quirinale is being raised by an additional floor. This is an improvement, considering the great length of the building. The royal stables, on the site of the Jesuit Novitiate, have also been begun, but not much appears above ground. The site for the new Ministry of Finance is being levelled, and some curious inscriptions, besides a few statues of no great worth, have been found.

The sanitary condition of Rome is occupying the serious attention of the authorities. The numbers in the hospitals do not decrease, and every day there are numerous applications to be received. Sanitary commissions are all very well when drainage, gas, water, etc., have to be dealt with, but when it comes to the Roman malaria it is quite another question. The Italians are beginning to see the mistake they have made in making Rome their capital, as it is unfit in every way for such a purpose. No commerce, no navigable river, a few railways, a wide expanse of country where no one can live, and which cultivation does not affect so as to alter the terrible effects of fever, are not altogether the requirements for the capital of a large kingdom.

As a specimen of the administration of justice, it is well to notice the following fact. One of the illustrated papers last week brought out a caricature of a menagerie in which the Holy Father, the Cardinals, and some Religious were represented in cages, with insulting titles on each. The following day a Catholic paper, the *Lima*, brought out a similar caricature, but in place of the Holy Father and the Cardinals, the royal family and ministers were represented. The latter was immediately sequestrated, although the other was allowed free circulation. By the Italian lawf the person of the Pope is sacred, and all acts against him are to be punished in the same manner as those against the King.—*London Tablet.*

WILL THE THREE DARK DAYS COME?

—OR—

CRITICAL OBSERVATIONS ON ANCIENT AND MODERN PROPHECIES.

[A lecture delivered at St. Joseph's Church on the 29th of September, 1872, by P. J. Kaiser, Pastor of St. Boniface's German Congregation.]

IT is one of the leading principles of my priestly career to step forth occasionally either as vigilant pastor of my congregation, or as lecturer before a mixed audience of friends, whenever important questions of the day on our spiritual interests are at stake, or great events in the Church of God are preparing and moving true and false prophets to venture upon the mysterious regions of future times. When I lectured first on the Ecumenical Council, and anticipated the theological reasons that had convinced me of Papal Infallibility long before its dogmatical definition, and when, after this great event, I vindicated diffusely, in another lecture, the heavenly prerogative of infallible teaching conferred by Christ on the Blessed Prince of the Apostles and His successors, I felt, on both occasions, like being at home, my mind being clear in its supernatural intuitions, and my heart filled with unspeakable joy and consolation in the sight of the Vicar of Christ, so highly exalted on earth by his Master in Heaven.

But this time I felt, in the beginning, rather timid when I understood what a difficult task I had undertaken to solve, still, in the view of the great good which I desired to do, I encouraged myself, by study and prayer, that I might be able to throw some light on the darkness of the many prophecies circulating, since years and centuries, about the startling events to be expected at the end of the nineteenth century. I had made up my mind to do so, because I know what great damage may be done to religion by false prophecies, when attributed to saints of the Catholic Church, and what great comfort and consolation accrues to the faithful children of our holy Church by prophecies, emanating from the virgin source of rea lsanctity, endowed with that celestial charisma of which St. Peter speaks, when he says, I, i-vi: "For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost." From these words of St Peter it is easy to draw the genuine definition of prophecy. For the origin of real prophecies must be *supernatural;* which means transcending the *knowledge of natural reason* and exuperating the *energies of our natural will.* Hence, the mind of a true prophet must be elevated by a divine agent, or inspired by the holy Ghost, as St. Peter says, and the object of his contemplation must be something relating to God and His kingdom on earth, as far as, by natural reasoning alone, such a knowledge could not be attained. In this universal sense the word prophecy is understood in holy scripture of the New and Old Testament. But the vulgar language, as well as the usage of Holy Writ, in many places, restrains the meaning of this word "prophecy" to the "supernatural knowledge" of the kingdom of God and His Church on earth, inasmuch as it passes through various stages of a future development in the course of time and for the divine purpose either of verifying to all men of good will the truth of supernatural revelation, or of consoling, warning and preparing the children of God for the second advent of Christ. In order to make these views clearer, let us ascend, with the full vigor of mind, toward those heights of contemplation, from which a St. Augustin and so many holy fathers, doctors and writers of the Church have viewed the history of mankind. Bossuet, the great French Bishop, in his *Histoire Universel*, and our great German Stolberg, in his *Life of Christ*, (a work of over fifty volumes) have, like St. Augustin in his *City of God*, endeavored to reach, as much as possible, the understanding of that divine plan, according to which the kingdom of Christ on earth was to be prepared by the chosen people of Israel and to be led toward its perfection from the first until the second advent of Christ, leaving, in the same time, to each individual, and to all nations, that full liberty of action by which man is made an image of God, and yet contributing, willfully or reluctantly, to the gradual and final realization of that all-wise plan by which God builds up his beloved city of Jerusalem on earth, in order to transfer it, when completed, to the eternal mansions.

Now let us see of which principal means God availed Himself to attain this end. We all here present believe the holy Scriptures, and, therefore, the fact of the fall of our first parents and of the divine promise that, in time, we should be raised up again to our former dignity and predestination, by a Redeemer or Messiah. God chooses, out of all nations, One to whom He entrusts the preservation of this promise, completing it, after a series of holy prophets, during thousands of years, had more and more clearly developed that first prophecy of God—like masters of music, in whose ears the classical melody of an ancient master resounds in thousands of variations.

The prophets of the Old Testament lived, as it were, on the very idea of the Messiahs promised to come by God Himself to the holy Patriarchs, to redeem the world. Those sacred bards, inspired by the Holy Ghost—the God of harmony—seemed to rival each other in describing the historical genealogy of the Messiah, the humble place of His nativity, the exact time of His apparition, the virginal origin of His humanity, His miraculous life, His bitter passion, His ignominious death, His glorious resurrection and ascension into Heaven. All the prophets of the Old Testament were united in that one object of preparing the chosen people of Israel to receive the Messiah at the time when He appeared, after the year-weeks of Daniel had elapsed, and to announce Him as the Saviour of the whole world.

The historical fact of the prophecies of the Old Testament being fulfilled in Jesus Christ, proves the divine

character of their authors, and vindicates them one of the sublimest positions that the saints of God have ever occupied in the history of mankind. I say more: the prophecies of the Old Testament being a continued divine revelation on that grandest fact that has taken place in the fulness of time—the Incarnation of God the Son in the person of Jesus Christ—form a *necessary link* in the chain of the supernatural providence of God toward men.

The importance and necessity of the prophecies of the Old Testament in the divine economy, will be enhanced, in our estimation, if we listen to the utterances of our Divine Lord, His blessed Mother, the Apostles and other personages of the New Testament.

Jesus reproaches the Jews of His time for their want of logical faith, for while they believed in Moses and the prophets, they did not accept their prophecies, all of which they saw fulfilled in Christ. "There is one," says Jesus, "that accuseth you — Moses, in whom you trust. For, if you did believe Moses, you would perhaps believe me also. For he prophesied of me." And after His resurrection, Christ stood suddenly in the midst of His Apostles, saluting them: "Peace be to you," and saying, among other instructions he gave to them: "All things must needs be fulfilled, which are written in the Law of Moses, in the prophets and in the psalms concerning me!" Then He opened their understanding, that they might understand scripture. What a consolation to us, that Christ Himself interpreted the prophecies and doctrines of the Old Testament to the apostles, and thus, by an uninterrupted and divinely preserved tradition, to the teaching body of the Catholic Church! We might quote many other passages of the new Testament referring to the prophecies of the old one. We might quote the words of the Blessed Virgin, giving glory to God and to His holy prophets, foretelling the mystery of incarnation in the grand hymn "*Magnificat.*" Omitting the hundreds of testimonies of the New Testament, let us only behold, for a moment, that Israelite in whom there is no guile; that sincere and holy man of God — Nathaniel, whom his friend Phillip, full of holy joy, addresses with the words: "We have found him of whom Moses in the Law and the Prophets did write: Jesus, the Son of Joseph of Nazareth." Oh, if we could realize in our imagination the holy assembly of those sincere Israelites, that seem to me to surround the God-prophet — our Blessed Saviour; His Holy Mother, the Queen of Prophets, intoning the *Magnificat;* Zacharias, the father of the last prophet on the threshold of the New Testament, falling in with his *Benedictus*; the learned Paul, with the holy apostles; a Saint Stephen, Nathaniel, Nicodemus and the whole chorus of disciples accompanying that heavenly concert of holy prophets, among whom we here like an echo of holy trinity that spoke first to the patriarchs and as the predominant accord, the consoling, firm and clear words of Abraham, Isaac and Jacob, about the advent of Messiah, followed by the graphical recitation of Isaiah and Jeremiah on the passion of the same by the hands of his own beloved people, and sweetened on the harp of David, reaching his hand to the son of Zacharias, and all of them adoring Christ, in whom, as the Messiah, they saw their prophecies fulfilled; towards whom, as the Redeemer, they had looked forward during 4,000 years in the spirit of faith, and after whom, as the only Saviour all nations of the globe, for 2,000 years longer look backward, believing in His first, and hoping in His second advent.

Passing over to the prophecies of the new era, initiated by Christ, we must consider our Saviour as the principal bearer of all Christian prophecies, inasmuch as He foretold the issue of His own life, His passion, death and resurrection; the fall of Jerusalem, the propagation of Christianity, the characteristic features of His Church to be an institution militant and persecuted; still conquering the whole world, the organization of His Church to rest on the Rock of St. Peter and the pillars of the apostles and their successors, and to last until the end of time. Finally, Christ foretold the end of the world, the signs of His approaching judgment, the separation of the Kingdom of God from the reign of the Evil One, and the assumption of His immaculate spouse—the Church — into the celestial Jerusalem.

These prophecies of Christ are specified and detailed by St. John the Evangelist, who would unroll, as it were, in his Apocalypse, the history of the Church to the eyes of those few chosen souls to whom God deciphers the meaning of its mysterious language. The Apocalypse is the only prophetical book of the new Testament which we believe to be written by St. John, under the direct influence and the inspiration of the Holy Ghost. Some of the Holy Fathers have endeavored to comment on it to a very limited extent. It seems that God had reserved, in His wisdom, for a holy and learned German Priest of the seventeenth century — Holzhauser — to give the most ample and creditable interpretation of this mysterious book. Later, we shall speak about it more diffusely. But while the Apocalypse is a book whose contents claim our supernatural faith, the interpretation of the same by Holzhauser, or by any other saint or theologian, does not lay upon us the duty of believing it. Whatever saints of God have written after the great Prophet of the Island of Patmos on future times, their prophecies do not demand any divine assent on our side, although they may have been partially or totally fulfilled; and thus verified as true prophecies. And whereas, on one side, many are of opinion that St. John the Evangelist has closed the series of prophets divinely inspired and approved by the Church, and therefore reject, without any distinction, whatever prophecy may be laid before them; on the other side, many are so credulous as to admit all current prophecies and so superstitious as to be frightened by any new one coming into currency, we think it our duty to answer in full these two questions:

First. Can we reasonably put faith in prophecies which are not contained in holy scripture?

Second. Under what conditions can we put faith in them?

There is no doubt about the existence and divine origin of the so-called "charismata," or gifts of the Holy Ghost, which God has left perpetually in His Church, for her greater glory and the securer salvation or sanctification of souls. Hear St. Paul, (I Cor. XII, 7-11): "But the manifestation of the spirit is given to every man unto profit. To one, indeed, by the spirit is given the word of wisdom, and to another the word of knowledge according to the same spirit. To another faith in the same spirit, to another the grace of healing in one spirit; to another the working of miracles, to another *prophecy.* * * * "And in the same chapter, v. 28: "And God, indeed, has set some in the Church first, apostles; secondly, *prophets;* thirdly, doctors; after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretation of speeches. * * * "

And in chapter XIV, 22, the same Apostle indicates the end for which Christ has left the gift of prophecy in his Church. "Wherefore tongues are for a sign, not to believers, but to unbelievers. But *prophecy* not to unbelievers, but to believers." Hence the end for which Christ endows His Church with the gift of prophecy relates to the consolation of the children of God. Indeed, there must be a supernatural Providence watching over the Catholic Church, while all the great events in her history have been foretold or prophecied. For what good? For the good of the believers, as we learn, from true prophecies when fulfilled, that only in our Church we find those holy prophets, placed like sentinels, as it were, on the ramparts of the City of God on earth, to announce, even before time, to mankind its future destinies and the judgments of the all-merciful and just God. This confirms us in our faith, that the Holy Ghost is with the Catholic Church, because He is here with His heavenly gifts—true teaching, true miracles, true prophecies, true gifts of languages, etc. *Vice versa a parte haereticorum.* What holy Scripture asserts, reason acknowledges, history confirms. True prophecies are to be found in nearly all the lives of saints or saintly persons. Those who deny the possibility of such a fact, must either deny all historical facts or admit also the fact of prophecies emanated from Catholic Saints and verified by a wonderful coincidence of the prophetical word and its fulfillment. "I do not know why," says the incredulous, but great diplomatist, Macchiavelli, "but it is a fact, of ancient and modern history, that God never visited the nations with calamities, without having them indicated beforehand by signs and prophecies."

During the Christian ages, the persecution of the Church for the first three centuries, its precise cessation at a certain year, month and day, (through the holy Bishop Clement of Ancyra) the great schisms in the Orient and Occident, at various periods, the great revolutions of the last, and this century, even the great events of our present times. But within a short while the thread of our discourse will lead us to substantiate our assertion, by quoting in detail, true prophecies.

Ad. II. Under what conditions can we put faith in prophecies?

a. First. We have to search, if the prophecy is authentic, *i. e.*, written by the author whose name it bears.

b. Secondly. The author of a prophecy may be a canonized Saint, of whom the Church acknowledges this gift of prophecy to be one of those extraordinary graces, by which he excelled, as it happened, for instance, with St. Bridget and St. Hildegardis. We may safely believe their prophecies.

c. There are also saintly persons, not canonized, that have written prophecies. If they agree in substance with those of canonized saints, or if a part of theirs is fulfilled, we may prudently believe them, especially if

d. Their contents harmonize with the prophecies of holy Scripture, inasmuch as the tribunal of our Church has approved, or at least not disapproved their interpretation by the holy Fathers and doctors of the Church, or by learned theologians, or by holy men.

e. The credibility of such prophecies will be enhanced, if we can more or less clearly demonstrate their coincidence with the views of great historians, (like a Görres) or with actual circumstances, that may be considered as causes of future events, that form the object of such prophecies.

f. If these prophecies agree substantially with others, whose authors knew nothing of each other and lived in different times and places, we act only wisely by examining them according to the words of the apostle: I Thessalonians, 5-20: "Despise not prophecies, but prove all things; hold fast that which is good."

Hence, in reading even those prophecies that bear the stamp of truth or probability, we must endeavor to draw from them some good in behalf of our soul, or of the cultivation of our mind—"hold fast that which is good."

Hence, we must never lose that peace of mind which is necessary to fulfill our duties, when we read of future chastisements that the just God may have reserved to the erring and sinning nations.

Finally, I must, in order to avoid all misunderstanding, repeat once more, and the more distinctly, that we need not believe as articles of faith, or even as theological truths, those creditable prophecies of saints, but we simply believe them on the ground of practical reasoning, (seeing a part of theirs already fulfilled) on the ground of Christian discretion, according to which we must sever a true prophecy from a false one, and hold fast to the true one in harmony with the criterions above mentioned, and finally on the ground of filial piety toward our Holy Mother the Church, that pays a great respect and veneration to such prophecies of saints that appear to flow, more or less evidently, from the divine source of the Holy Ghost. The reason why the Church is so reserved with regard to prophecies, and has not sanctioned, and will not sanction, one single prophecy as an infallibly divine one, is obvious to any one who knows that the objects of faith must be comprehended within the sphere of a supernatural revelation, that has been closed by Christ and his Apostles, and is preserved in its purity, and in its teachings developed by the infallible *magisterium* of the Church. The prophets in the Christian era, although endowed with the charisma of prophecy, may be liable to error in not seeing clear enough one or the other circumstance or in forgetting some point or other revealed to them—in one word, "*they are, although enlightened by the Holy Ghost, that bestows on them the gift of prophecy, still not under an infallibly divine influence, or by divine assistance infallible in their visions of the future.*"

After having thus laid a foundation of sound principles that may stand logical and Christian criticism, it will now be rather an object of easy understanding and holy curiosity to view over the principal prophecies of the Christian era and discern their contents.

A regard of veneration for the Holy Mother of God compels me to set aside the historical order of trustworthy Christian prophecies, and to call the attention to that world-renowned apparition of the Blessed Virgin which took place on the 19th of Sept., 1846, at La Salette, in Southern France. I wish the time allowed me to narrate in detail that ingenuous dialogue between the tender Mother of God and the two innocent children Melania and Maximin. The Blessed Virgin, sitting on a stone in the solitude of the mountains, uncovering that celestial face, over which abundant tears seemed to run down, addressed the two children that were tending the little flock of their family: "Be not afraid, my dear children; I have come here to bring you an important message." And continuing to shed tears over the sons of her beloved people, she said: "The arm of my Son is weighing heavy over my people; O how much must I intercede for you, and you do not care for it. I have given you six days to work, but I want reserved the seventh day for God. Those who work can not speak without cursing and taking the name of my Son in vain. For these sins, principally, my Son will visit your land and chastise it. The fields will not give their produce, potatoes will rot, the wheat rust, and the vines not yield. O dear children, say always your morning and evening prayers, and do not imitate those who villify their religion by omitting to hear Mass on Sundays, and by going, during Lent, to the meat-pots like the dogs. Say all this, dear children, to my people." Then the Blessed Virgin communicated two secret messages, that seem to refer to future events, one to each of the children. These secret prophecies are only known to the Holy Father Pius IX, and the few witnesses to whom the same may have confided them. The reality of this apparition and the authenticity of the quoted prophecies, which we summed up in a few words, can not suffer any reasonable doubt; we may view them in the light of the high authority of the Sovereign Pontiff that seems to have acknowledged the divine origin of the apparition of La Salette by granting a place of worship to be erected on its spot in honor of the Blessed Virgin, or we glance at them in the light of the history of France in the last twenty-five years.

Similar prophecies seem to have flown from the sacred lips of the Blessed Virgin, on the soil of Catholic Germany. On the 12th of May, 1848, the Blessed Virgin appeared in Obermauerbach, in Bavaria, to a shepherd by the name of Stichlmayr, in a similar way as in La Salette, and predicted the same similar chastisements to be prepared for Germany, and the whole world, if the people did not do penance and return to God and his holy Law. She added to the chastisements above mentioned also the calamities of devastation, pestilence and wars. On the place, where the apparition occurred, was build soon afterwards a chapel, where thousands of pilgrims since that time did penance.

Now, who can deny that these prophecies have been fulfilled in a great measure in France, Germany, and more or less all over the world? And who doubts that the measure of the latter kind of calamities is not yet full? As to me, I can not help viewing, in the late war between France and Germany, only the preambulum of a great European war, to come within the very next years. Still I do not mean to be a prophet by any way, but what I say is the expression of my firm conviction, and the result of historical studies.

But now let us hurry on toward the most creditable prophecies of earlier periods in the Christian Church. The prophetical harp, that seemed to be slumbering since the time St. John, the evangelical prophet, had touched it, was to resound again one thousand years later in the hands of a holy lady on the classical borders of dear old Fatherland.

In the Abbey of Rupertsberg, near Bingen, a Nun—her name was Hildegardis—lived retired in an humble cell for over thirty years, praying and writing all the time to Popes, Emperors, Cardinals, Bishops, Priests, Professors, and all kinds of learned men, all of whom congratulated themselves while perusing the letters she had written to them.

St. Bernard, the mellifluous and miraculous Doctor of the Church, himself a prophet and friend of the great nun of Rupertsberg, the Popes Eugene III, Anastasius IV and Hadrian IV, the national synod of the German Bishops in Treves, in which Eugene III assisted, a multitude of Bishops, Doctors and learned men, who submitted the seraphical doctrines and stupendous prophecies of St. Hildegardis to a most severe and scrutinous examination of their own and of others—they are the judges who unanimously pronounce themselves convinced that the prophecies of St. Hildegardis bear the stamp of the Holy Ghost and of that supernatural wisdom that flows from Him. The works she has written had been printed separately at different times, but were collected by the learned and energetic French Abbé Migne in the 197th volume of his patrology.

We can not here allege all her prophecies; yet we shall not omit to allege that marvelous prophecy which the great mystical scholar Görres alludes to in his *Mystical Theology*, vol 2d, p. 210, 1837.

In the eleventh century, when the Pagan-Roman Empire had been succeeded by the holy Roman-German Empire, that embraced then in its physical circumference, or in its moral influence, the whole Christian world, and when it seemed, in the eyes of pious Christians, especially with pious ladies, that such a state of things would be rather strengthened than weakened, rather improved and brought to perfection than otherwise, St. Hildegardis foretells us "that all the grandeur and glory of the holy Roman-German Empire would vanish one day; that by the permission of the just God, the Roman-German Emperors would become lukewarm and unconscious of their high dignity, fall into all kinds of vices, and, in consequence, each principality and race of the Roman-German Empire would look out for a king or duke of its own. * * * About the same time, in coincidence with the decay of the Roman-German Empire, also, the Tiara of the Roman Pontiffs will *scarcely* keep under its jurisdistion the city of Rome, with a small strip around it." "*Ita, ut Apostolicus (sc. Dominus) cotempore, dilatatione honoris pristinae dignitatis attenuatus, Romam et panca illi adjacentia loca vixetiam tunc sub infula sua obtineat.*

Can there be any more striking prophecy that claims not only our reasonable belief, but also a most decided and enthusiastic assent? The decay of the Roman-German Empire falls in the year 1806. The occupation of all the Roman States, including Rome, by Napoleon I, took place in 1809.

The great German Empire leaves a shadow of its former grandeur in a German Confederation, nominally presided over by the Emperor of Austria. In 1867, even this shadow had vanished by the conquests of Prussia; and, again, three years later, Pius IX is bereaved of his beloved city, and is like a prisoner once more.

There is only this distinction in the history of Papacy and Empires; that the latter decay, giving room to new ones, while the Papacy, as the greatest spiritual power in the world, never has failed, and, as a temporal power, when humbled and apparently dead for a time, rose always again, celebrating more glorious triumphs than before, and giving greater splendor and strength to the free exercise of its spiritual supremacy.

St. Hildegardis foretold, also, the approaching triumph of the Holy See and the Catholic Church to follow soon after the decay of the Roman-German Empire, and the trials to which the temporal power of the Popes would be exposed. Have not these triumphs already begun? There are yet some clouds; but the events of the next years will dissipate them, and then we shall see the new Pope, and the Church he governs, shining like a new sun from Heaven. "*Lumen de coelo*" is the prophetical attribute of the next Pope. Indeed, St. Hildgardis speaks also of the triumphs of the Church, preceding the Advent of the Anti-Christ, as clearly as if she had seen the Apocalypse unveiled and elicited all the secrets from the bosom of St. John.

Two hundred years later, St. Gertrude, the holy Abbess of Heldelfs, in Saxony, composed several mystical treatises, which are comprehended under the title of *Inspirations of the Divine Goodness*. This book has received the approbation of the soundest and most learned theologians, and never received a censure from an ecclesiastical authority. She foretells that one of the signs by which our good God would manifest to mankind the approaching of the latter times, and the great triumphs the Church of Christ had to celebrate on earth, would be the devotion to the Sacred Heart of Jesus. At the time of St. Gertrude (1322, 1392) this devotion was neither known nor practiced, and nobody, except to whom God revealed it, could foresee that a devotion like that of the Sacred Heart of Jesus, scarcely known in the last century by the venerable Margareth and a few pious souls in the Order of the Visitation Nuns, would become one of the most popular devotions in the whole Catholic Church toward the end of the nineteenth century. Moreover, her prophecy, on the approaching end of the world and the preceding triumphs of the Catholic Church, is only an echo of the prophecies of St. Hildegardis and one note in the predominant accord of all trustworthy prophecies which we shall quote yet.

About the same time, in the fourteenth century, flourished the seraphical virgin St. Catherine, of Siena. Like the holy Roman widow, Anna Maria Taigi, of whom we shall speak later, she seemed to have received, from Heaven, the extraordinary vocation of being one of the angels on earth round the Chair of St. Peter. Burning with the ardent love of the seraphs for the greater glory of her divine Master and His Vicar on earth, imbued with the spirit of prophecy and vested with the fortitude of a Judith, longed for nothing else than the exaltation of the Vicar of Christ, whose tiara seemed to have lost somewhat in foreign lands the former lustre it enjoyed on the tombs of St. Peter and Paul. She prophecied the return of the Pope to his She in Rome, and, overcoming the natural debility of her sex, she walks the long way from Italy to Avignon, prostrates herself on her knees before the holy Father, and, like a messenger from St. Peter, tells him, in humble but firm words, that it was the will of the Most High that he should return to Rome. The Pope takes advice from the Cardinals, leaves Avignon and returns to Rome!

After such a marvelous issue of the embassy of St. Catherine we can no more wonder that God rewarded her zeal and love for our holy Mother, the Church, by revealing to her the future conquests and triumphs of the same. We can not allege here all her prophecies. But what must most captivates our interest is the fact that, in substance, she foretells similar sufferings and similar victories of the Church as the great saints of Rupertsberg and Heldelfs, and adds this more: that after the long and cruel ordeals, the holy Church will have gone through, there will be a universal joy in Christendom on account of the holy Pontiffs and bishops that will then illuminate the world, and of the nations that will flock into the Catholic Church. Have we not had, in the latter times, holy Pontiffs? Will there be mentioned, in the history of the Church, a name greater than that of Pius IX? Will there not follow after him, according to the prophecies of Malachias, two Popes, whose names read *Lumen de Coelo*, (Light from Heaven) and *Ignis ardens*, (burning fire)?

We can not omit here the prophecy of St. Leonard of Porto Maurizio, who flourished at the beginning of the last century. On the 31st March, 1740, he wrote, in a letter addressed to the Papal Nuncio in Paris, "that the Immaculate Conception of the Blessed Virgin Mary would be declared an article of faith, and that, after this event would have taken place, the Queen of Heaven, by heavenly politics, would bring peace to the world." The first part of the prophecy has been fulfilled; so we can reasonably hope that, also, the second part will be fulfilled in the time yet to come, and let us hope that all of us here present may yet see that day.

We return now to our great German interpreter of the Apocalypse—Father Holzhauser. According to his interpretation, wherein a profound theological science is joined with an evident gift of prophecy, the history of the Catholic Church may be divided into seven periods or ages, which are symbolized by the seven Churches in Asia, the seven stars and the seven candlesticks.

The First Age: which may be called the time of foundation-laying, (*ætas seminativa*) extends from Christ and the Apostles up to Nero.

The Second Age: (*ætas irrigativa*) the time of fertilizing the soil of the Church, comprehends the ten great persecutions of the Church under the Roman Emperors, up to the time of Constantine the Great.

The Third Age: (*ætas illuminativa*) the age of illumination fills out the space of time that begins with the Holy Pope Silvester and Constantine the Great, and ends with the Holy Pope Leo III and Charlemagne.

The Fourth Age: (*ætas pacifica*) the Age of Peace extends from Leo III to Leo X.

The Fifth Age: (*ætas purgativa*) the age wherein the Church will be purified through many tribulations, starts from Leo X and finishes with that great Holy Pope, and that great Monarch, of whom not only Holzhauser, but many other prophets have foretold.

The Sixth Age: (*ætas consolativa*) the Age of Consolation, will last a very short time, and be concluded by the appearance of Antichrist.

The Seventh Age: (*ætas desolationsis*) the Age of Desolation, will end with the second advent of Christ, and the last Judgment.

We live, according to the description of Holzhauser, evidently toward the end of the fifth period or age. He foretells that, "about our time we should see nothing but wars after wars, persecution of the Catholic Church, carried through, both by her enemies and by her unfaithful children, the continual downfall of thrones, oppression of the people, murder of Kings, (not to forget Presidents, because, in German, Holzhauser says, "Herrscher") a universal conspiracy to erect Republics." That this state of things would be destroyed by a great Monarch who would aid a great Pontiff to restore a Holy Order in Christian society. "That at the beginning of restoration the greatest Ecumenical Council ever held in the Church would complete this work of God's mercy." Who does not see the first part of this prophecy fulfilled, and who can be reasonably blamed if he believes also the latter part, and expects confidently its fulfillment, especially if he remembers that the greatest of Ecumenical Councils—the Vatican Council—had only begun its session three years ago, and it will reassemble as soon as the Pope's necessary independence and freedom is reconquered? The same event had been predicted toward the end of the last century, by the Holy Sister Nativitas of Fougères in French Brittany. She foretold, also, in detail, all the ravages of the French Revolution, and its destructive effects over all Europe. The chastisements that would befall France, and, more or less, all the rest of the world, the destruction of the French Constitution, (or of those famous principles of 1789, which were so much glorified even by Napoleon III of ill fate) the restoration of France under a wise and Holy King, and the triumph of the Holy See.

Similar prophetical visions form a great part of the interior life of Anna Katharina Emmerich, that great mystical saint who illuminated, by her doctrines and piety, Northern Germany at the beginning of this century.

Another Holy Nun of the Congregation of the *Sacré Cœur* in France, prophecied about a year before Pius IX ascended the throne of St. Peter, that, "there would come a Pope, to whom he would inspire the idea of proclaiming the Immaculate Conception of the Blessed Virgin. The hell would rage after having received such a blow, affliction come over the world; the city that God loves, and where he had left his very heart, would be oppressed. Surrounded by enemies, like a bird in a net, Rome would remain desolated for a little over three years. But after that time would be over, the Mother of God would descend to the Holy City, and seize the hands of the old venerable Pontiff and say: 'The hour has arrived; look around you; I shall disperse your enemies, one after another. Thou hast prepared to me honor in Heaven and on earth, and I shall repay you in Heaven and on earth. Men, revere thy name, thy courage, thy power; thou shalt live for ever. Wipe off your tears. I bless thee.' Peace will return to the world." She foretold, also, the chastisement of Paris.

Also, a Holy Benedictine Monk, in Saint Germain-des-Près, in Paris—Father Jérome Botin, prophesies, at the beginning of the fifteenth century, the chastisement and fall of Paris, "Woe to that city," he exclaims, "that kills her Kings, priests, and her own children! Paris will fall suddenly and be deeply humbled, and all this God will permit to purify the good, to punish the bad, to honor the Church, and to restore the Holy fear of God, and his divine service." Can there be anything clearer to acknowledge the spirit of prophecy in Father Jérome's?

But I do not wish to continue the series of prophecies relating to the single countries of Europe. I might stop for a moment at the famous prophecy of the Holy Monk Herman of Lehnin, who prophesied the whole history of Prussia, in short, concise, prophetical language, but with a correctness as if he had been the Professor of History in Berlin. Only with regard to the last few verses there exists an important discrepancy in the lection. One thing is sure in Father Hermann's prophecy—the generations in the house of Hohenzollern will count only eleven from 1528, when Elizabeth of Denmark, wife of Joachim of Hohenzollern, left the Catholic Church to join the Lutherans. Now, Emperor William lives on the eleventh line of descent. Consequently, he would be, according to Father Hermann of Lehnin, the *last King of Prussia*. Of course, this can be understood in various ways. Either Prussia ceases to exist as such, and is only a part of Germany, and Emperor William has been the last King of Prussia, because he is Emperor of Germany, or, by the consequences of wars, revolutions or sickness and death, William will leave no heirs—or William is the last Protestant King of Prussia. Whatever meaning we may give to the words of Herman of Lehnin, we shall soon see great changes in the German Empire, in one way or other just as well as all the other countries in Europe will have to undergo a heavy and fearful crisis, as we have said before.

I might also allude to the prophecy of the Blessed Andrea Bobola, who foretells the restoration of Catholic Poland at the occasion of a terrible war.

I wish I knew, also, of an authentic and reliable prophecy about the liberation of poor suffering Ireland from the English yoke. But I think we need not any, as great political and social changes are preparing in England that might favor Ireland's rights and the restoration of wrongs inflicted on her since centuries. But yet it appears to me that Ireland can glory of one of the greatest prophet's that ever illustrated the Church, especially the Island of Saints. Saint Malachias, Bishop of Armagh and Primate of Ireland, who was borne 1094, in Armagh, and died in the arms of his bosom friend, St. Bernard, was favored by God with the knowledge of all Popes that had to govern the Church from Celestine II, (1143) who was then the 164th of the Popes, down to the last Pope, whose name would be Petrus II. So the militant Church of Christ would have been governed by a first and second Peter. After the many critical researches on this prophecy — the most important of all after the Apocalypse—there is no doubt that the prophecy of Malachias is authentic and that it flows from a divine source, because the attributes of the various Popes have been found corresponding to historical facts. To illustrate this assertion with a few examples, I quote Pius VI, who had two long journeys ; the one spontaneously in 1789, to Vienna, to Emperor Jeseph II, the other forcibly, 1794, to France, where he died in Valence as an exile of Napoleon I. He is called by Malachias, "Peregrinus Apostolicus"—the apostolic pilgrim. Gregory XVI, the predecessor of Pius IX, was born in Tuscany, (Hetruria) and one of his memorable acts as sovereign was the solemn prohibition he issued to all his public officers not to partake of a meeting of revolutionary men that assembled in the baths of Pisa, in Tuscany. The attribute Malachias gives to Gregory XVI is, "De Balneis Hetruriæ," from the baths of Tuscany.

Could any living man better signify Gregory XVI than the Holy Bishop of Armagh did ? And so he goes on to give to each Pope a name, by which you can recognize him immediately. His prophecy on the future Popes harmonizes so marvelously with Holzhauser's exposition of the Apocalypse, that I wished to be able to dispose of more time, in order to substantiate my assertion. If any opportunity will be given to me by competent authority to lecture more diffusely on this topic, I would feel only too happy to do so.

I hasten to the last prophecy, on which I have to make a few remarks.

Anna Maria Taigi, a native of Tuscany, was born in 1769 ; she married in Rome, in 1790, lived a holy life as wife, widow and mother of seven children, and died in 1837. She was proclaimed Venerable by the Holy Father, Pius IX, in 1863. Since this date, the process of her Beatification is going on. Among the many extraordinary graces, she had been blessed with, no doubt she had the supernatural gift of prophecy, because many and remarkable things which had been prophesied by her are verified by the events of history. Thus she prophesied the ascendancy of the Chair of St. Peter by Pius IX, describing most minutely the characteristic features of his Pontificate. She foresaw the falling of Rome into the hands of revolutionary Italy; but added, also, whenever asked about this future event, that the captivity of Rome would not last long, but soon give way to a great triumph of that Holy Pontiff, Pius IX. Later, she detailed how long the occupation of Rome by the enemies of the Church would last. She said a little longer than three years the Holy Father would live like a prisoner in the Vatican, surrounded, as it were, by an iron chain — would see the years of St. Peter, and, about the end of his glorious Pontificate, God would visit mankind with a more or less universal chastisement.

During three days the sun would give no light ; the air would become pestilential; no natural lights could burn, and a great many people (among whom, especially, the enemies of the Holy Father and the Catholic Church) would die away. * * * * * I restrain myself to give you only the substance of this latter prophecy, which all of you, I may suppose, have read in full, in the *Morning Call* or in some other paper of this, city. When first published in the newspapers, it created an immense sensation among all classes, and much consternation in many pious or credulous persons. Intelligent Catholics asked themselves on what authority this prophecy might be believed'; and whilst infidels laughed at it as an absurdity, and many of our Protestant friends thought to find in it only one of the many reproductions of Romish superstition, and some of the good, pious women rushed to some of their Holy Fathers begging them most humbly, to bless for those three dark days, candles, wood and all kinds of comestibles, we, setting aside both the comic and the tragically serious features of this general convulsion of our people, began to search after the authenticity and the eventual authority of that prophecy.

First. We examined the life of Anna Maria Taigi, as it reads in the Roman edition. Nowhere in this edition do we find any account or even remote allusion to the supposed prophecy of the "three dark days." Meanwhile, the Right Rev. Bishop Wood of Philadelphia in a pastoral letter warned his clergy and their people against the evil consequences of attaching any belief to the supposed prophecy of the "three dark days," and condemned the publication of it in a newspaper of that city. Inquiries were made at the same time in Rome, by Bishops and Priests, with regard to the origin of the prophecy. Monsignor Sartori, Secretary of the Congregation of Rites, answered officially, in a letter, that such a prophecy was not to be found among the documents of her process of Beatification, and that perhaps an enemy of the Holy See had got it up with his own pen for the purpose of ridiculing the Catholic Church and her venerable Pontiff. On this ground I discredited the authenticity of the said prophecy in my first delivery of this lecture. Since that time, I met with another edition of the life of Anna Maria Taigi, in which said prophecy can be read. The author of this edition asserts to have heard personally the confessor of the venerable Taigi pronounce this prophecy authentic. If this were the case, the declaration of Monsignor Sartori would still remain unshaken and easy to be reconciled with the authenticity of said prophecy. For we may hold as probable that some of those striking prophecies, that regard the present crisis of the Holy See may be kept quite secret by the Holy Father, and therefore not be allowed to enter the series of documents relating to her Beatification. The only thing I wonder at is the indiscretion of the author who publishes such a prophecy, that was, no doubt, entrusted, to his confidence by the confessor of Anna Maria Taigi—Don Raphael.

But, let us even suppose, for a moment, the said prophecy to be authentic, we have no right yet to expect its fulfillment with any certainty whatever; for the Church has not yet judged, and will not judge, of this prophecy, or other prophecies, of Anna Maria Taigi, but waits patiently the time of their fulfillment, in order to establish the fact that Anna Maria Taigi was invested with the supernatural gift of prophecy.

Secondly. Even admitting, as we do, this fact to be probably established, (because some of her prophecies have been fulfilled) we are not bound to believe this prophecy of the "three dark days," or other similar prophecies of hers, to be of divine origin, because the light of divine prophecy may be sometimes darkened by, or intermingled with the light of human reasoning, or the motions of pious imaginations, even in perfect Saints. For sometimes the object of a genuine prophecy may be related to similar events of different periods, as it happened to Jeremiah, chapter 24-27. For this theological reason, the Holy See is so cautious in examining private revelations — more cautious than all Protestant Divines of all ages together, in regulating what they call Romish superstition. I add another reason why I am induced to think that something human might have befallen the old holy Mother Taigi while she prophesied on the "three dark days," if she did so at all. It seems to me that a chastisement, as Mother Taigi is reported to have foretold to the world, is so completely out of the way by which Divine Providence has been governing the world hitherto, and so uttterly against those rules whereby it has pleased Divine Wisdom to educate mankind by profusing the treasures of its infinite goodness, only occasionally inflicting on recaleitrant nations well deserved punishments, but not chastising the whole world at the same time in a kind of second deluge.

But I maintain yet my first conviction : the famous prophecy of the three dark days is not authentic, as it reads. There may be something true in it. Time will teach us. At the beginning of Holzhauser's seventh age —the age of desolation—it may be verified in accordance with the prophecy of Christ about the signs in Heaven and on earth that will precede the last Judgement. Let us therefore wait patiently, following the example of our Holy Father Pius IX, praying heartily to the God of Mercy that he may soon deliver his beloved spouse, the Church of St. Peter, from the assaults of hell by those means which it may please His infinite wisdom and goodness to make use of. As for us, let us be always prepared in the spirit of humble submission to the holy will of God, to receive His chastisements, which all of us have deserved for our sins.

GERMAN AFFAIRS.

A SOJOURN of some weeks in Germany has enabled me to seethrough the mist with which the Bismarck press—notably the *Times*—has contrived to shroud the affairs of this country, so as to mislead the outer world respecting the effects of the Prince Chancellor's policy, in subjugating the minor States to Prussian domination. Nine out of ten of the Germans you fall in with are pleased with the unification of Fatherland, but when you ask them what are the advantages derived by the people from the new organization, you are told, at all events, it is better to have a German master in Germany than to have the French occupying their strong places. It is admitted that the cost of the war has been enormous, and that not one kreutzer of the great losses sustained by the people of Germany will be replaced by the huge war fine imposed upon the French. Moreover, the fresh taxation levied in this country lately, on account of the vast expenses entailed by the Empire, are found extremely oppressive. The proprietor of a hotel at Cologne told me that his losses through the war amounted, at the lowest calculation, to a hundred thousand gulden, or about £8,000, British currency ; besides which himself and six of his best servants, and eight of his horses were marched off to the battle-ground, in the interest, as it has turned out, of Prussia alone, and to the utter humiliation of the other German powers ; and for all these losses not a centime of the French indemnity will go into his pocket. Throughout Germany the same complaint meets the traveller at every turn ; but what they most complain of is the enormous increase of taxation. Everything is taxed, and everybody is taxed. At Cologne the tax—not octroi—but State tax upon every ox slaughtered there, is seventeen thalers, or about £2 11s. 0d. of our currency ; and so in proportion for all other animals killed for food. The consequence is a very serious rise in the price of provisions of every sort. Butter, that used to be sold at twelve silver groschen the pound, now fetches eighteen silver groschen—equal to nearly twenty-two pence, British. Bread and vegetables have also risen very much in price. At Homburg the taxation has risen four hundred per cent., since the battle of Sadowa enabled the King of Prussia to help himself to the territories of two branches of the House of Hesse. This is not, however, the worst grievance of which the Germans complain as a consequence of the establishment of the Brandenburgh Empire. The deep sore, festering hourly, and creating profound discontent, is the conscription. I can readily believe that the old Emperor, and his son, and his family, and most of his advisers, are heartily desirous of establishing a permanent peace on the Continent, but Bismarck's short-sighted policy and overbearing insolence have made this impossible. There can be no permanent peace in Europe so long as France frets at the alienation of Alsace and Lorraine, and therefore the German army must be kept up on a war footing, and this, if long maintained, will depopulate Germany. Under the old quiet, Austrian supremacy, with the Bund organization, the conscription was not complained of, for the life of a soldier was not irksome, and the expense of maintaining him in his own small kingdom, or Grand Duchy, or Margravate, or Landgravate, or Electorate, was within his means, added to the miserable pittance allowed by the Government. But now all that is changed. The cost of maintenance falls heavily upon the Landwehr, and Prussian discipline makes the conscript's life almost intolerable. The great idea, which drew from their desks and their workshops all over Europe and America, two years ago, the young men of German birth, and sent them singing national airs, to make the armies that were to fight the French, has lost its enchantment. They glory in their victory, but men can not live upon glory. The King of Prussia is Emperor of Germany, but that won't supply the *herren* and *frauen* of Vaterland with sauer kraut. Food is dear, and the kreutzers can be got only by labor and industry, and industry is ruined by the military system now in force throughout Germany. The young, those not yet enrolled, but upon the verge of the period of enrolment in

the Landwehr, are, therefore, fleeing the country, to find an easier life and much more profitable occupation in other lands ; and if the exodus last for any time, William, Emperor and King, will soon find it a hard matter to fill up the rank and file of his army. In addition to this, another motive for emigration is furnished by the crushing taxation of the new Empire, and whole villages are becoming as desolate as Connemara after the famine and pestilence of 1847, and those other parts of Ireland when depopulated by extortionate and exterminating landlords in search of rents which, thank God, they failed in obtaining.

At Baden, Homburg, and Wiesbaden, there is great complaint of the scarcity of good society this year. I asked the Superintendent at the Kursaal at Wiesbaden, a few days ago, what sort of season they had. His reply I will give in his own words—for he speaks English very well—"Oh, sir, it is the worst season I can remember. We have had no French, and but few English, Russians, or Americans. I am German in heart and soul, but, unfortunately, most of our visitors are Germans, and the Germans don't know how to live ;" which, being interpreted, means that the French, English, Russians, and Americans spend freely, order the best dinner, drinks the best wines, don't care to ask *garçon* for the change after settling the bill—(a well-seasoned one, I warrant, at the said Kursaal, where they have the conscience to charge seven shillings for a sole and a florin for the bread consumed at dinner by two ladies and two gentlemen, not remarkable for their voracity in the baker's branch of the dinner supply)—and that the Germans stick to the one o'clock table-d'hôte, are content, as a rule, with the half-bottle of Asmanshauser, seldom soar to Rausenthal, and always count and pocket their change. I have looked in upon the tables at Wiesbaden and Homburg, and have found in both places proof positive of the correctness of the superintendent's report. French is not heard at either place, and the inferior Teuton and the inferior Dutchman have it all to themselves. A more frowsy, vulgar, dirty, and uncouth mob I never encountered than filled the play-rooms at Wiesbaden, with odors worse than those far-famed ones of Cologne. It seemed as if all the million of Vaterland had been hoarding their pfennings, kreutzers, and groschen for the last twelve months to make a rush upon M. Blanc in his last year, break the bank, and, *a la* Bismarck, carry off the Frenchman's treasure. At Homburg the appearance of the rooms is not so bad. There a few English noblemen and gentlemen and their families, and a few Russians and Americans, and superior Germans may be met with, and altogether the aspect and odors are more agreeable to the senses, but the splendor of other days has vanished. There has been very high play. A Russian General has pocketed, they say, £20,000 ; and "the Maltese" has been once more a large winner—no less than £12,000 last Friday evening alone. But M. Blanc is able to bear the losses at *trente et quarante*, for his winnings have been considerable even there, and the roulette tables abundantly fill up the gaps made in his lines of rouleaus at the other tables. To separate the classes and induce the better sort of the visitors at Hamburg to play, a rule has been made that only gold pieces, and of the French coinage, shall henceforth be staked in the beautiful *salle* called the Golden Room. The *ignorum vulgus* must now confine themselves to roulette in "the conner's Room."

Frankfort has been for a week possessed by an invading army of lawyers, who have congregated from all parts of the German Empire to discuss the jurisprudence of the nation, and suggest amendments of existing laws, and the enactment of new ones, for the consideration first of the Chancellor and then of the Imperial Parliament.

I am glad to be able to report that the harvest in Holland and Germany, at least in those parts of both countries through which I have passed, is above an average. The oat crop is excellent, the root crops seem healthy and abundant ; I have not observed any indication of potatoe blight, and the apple and pear trees are bending under the weight of fruit they are bearing. But the wine crop is a complete failure. There are no grapes in the Rhinegau, Raventhal, Rudesheim, Berg, Hochheim, and Johannisberg, will not yield one-fourth of the average, nor will the short supply make up in quality for the deficiency in quantity.—*Correspondence London Register, Frankfort, Sept. 2d.*

SHADOWS OF DAYS THAT WERE.

SIGNS OF THINGS TO BE.

THE Church is a Queen, with faith's armor always on ; ready at any moment, in bivouac or march, for the duties and the dangers of both. She never lays her one weapon down. 'Tis ever in her hand, lifted or lowered, sometimes a shield, sometimes a sword ; now folding her heart from hate's assaults, now flashing, with stainless sheen, in combats where its wound gives life ; and, anon, gleaming in bloodless victories of mercy in the faces of surrendering foes. That weapon is a Cross ; and that cross not only tells the story of Him who died on its arms, but, also, at once and for ever, reveals the history of her who lives by it—the Queen-Church, His Bride, who, with Calvary's crimson consecration on her, bears that cross, and, bearing it, must ever suffer its own sufferings, and, suffering them, can never be destroyed by Satan, man or death.

From the sublime nuptials of Good Friday down to the burial of the Universe, the Queen-Church, wearing the royal purple of the Passion, marches, battles, triumphs. There is not a day of her way that she does not meet with a new assault and another assailant.

Sometimes a truth of hers is attacked, sometimes a law, sometimes a sacrament. But her faith fights on, and wins. Sometimes her faith is unattacked, but her faithful children are the object of assault.

Now apparently for one reason, now for another ; but always without any. Sometimes the attack is directed against their lives, sometimes against their spiritual rights, sometimes against their temporal rights.

The philosophy of universal toleration accepted by modern nations, gave hope that much of the persecution endured by the Church would be her fate no more.

At least, there was promise that, in the civil and political order, Roman Catholics, if not dowered with new privileges, would not be disturbed in those rights which this age regards as common to every man.

The intellectual battle of truth against error, we know, would go on, but the war of man against man, of governments against the Head, or members of the Church, we thought, or had some semblance of reason to think, had ceased—at least for our generation.

But we have been disappointed. The lately-founded Empire of Germany, professedly liberal in politics, and thereby giving assurance that the political rights of all would not only be secured, but enlarged ; and professedly Protestant in religion, thereby guaranteeing to every one the fundamental right of choice as to the faith and its practice, contradicts its profession, violates its compacts, mocks its own assurances and commits an act of despotism more in consonance with the days of Nero than with an age which glories in being the age of the rights of men.

Without an examination, without a trial, without testimony, without the proof of crime, the wily Bismarck, who is the Emperor of the Emperor William, deprives of civil and religious right a body of men, the lowest of whom is his superior in all things that go to constitute a good citizen. These men are condemned merely on account of their religious character ; and Germany's Parliament says they shall have no German rights as citizens, they shall have no Christian rights as Catholics, they shall have no Catholic rights as Jesuits.

Before the triumph of the Empire they had rights—the right to follow the German armies into battle, the right to expose themselves to dangers, the right to minister in infectious hospitals, the right to care for the wounded and to tend the dying ; but, after the triumph, they have but the right of banishment.

This is an act of treason against the political principles of the nations. The act is committed, the Jesuits are outlawed ; and what say the nations ?

If there be one to protest, let us hear it.

There is none. The nations look upon the outrage, and their silence gives consent to it.

If the nations are silent, will not men speak out against the crime ? If they do, let us hear them.

Men speak to the world through the press.

The press, they say, is the guardian of human rights, the palladium of liberty. How speaks the press ?

If it has a word to say, let us hear it.

But the press of Europe is not as free as ours. The American press is the press by excellence. It is never afraid to speak of any one, man or government, and it will speak for right. What does it say ? Does it protest against the despotic act of Bismarck ? It does not. Does it even sympathize with the victims of that oppression ? It does not. Why ? These men were Catholics, and Catholics have no right to as many rights as others. And these Catholics were Jesuits, and Jesuits have no rights at all except the right to be persecuted. The ani-Catholic religious press of the country chuckles over the boldness of Bismarck with ill-concealed pleasure. The secular press of the country coldly mentions the persecution of the Jesuit as a piece of news, and adds no word of protest nor of sympathy.

Why ? Because they pander to the prejudice of the world against the most devoted body of men the world has ever known.

It makes no difference to the world if 755 Jesuits are banished, without reason, from the land of their choice. But if one Protestant minister is maltreated in a Catholic nation, the world rises up in indignation, the press storms and the people denounce. All of which is not only a shadow of days that were, but a sign of things to be.

There is not on earth to-day one single Catholic Government. The Governments of the world have broken away from eternal principles and their spirit is to-day anti-Catholic and will, to-morrow, be anti-Christian. And this is the beginning of darker things.

The Sardinian Robber lays hands upon the patrimony and restrictions on the liberty of the Pope. The nations legalize the crime by indorsing the criminal.

The German statesman of a Protestant liberal Empire ostracies, with the dash of pen and the signature of a despot, men whose only crime is that they wear the name of Jesus. Protestants applaud, liberals vote for the intolerant measure, the nations sanction with their acquiescence. Switzerland banishes from school-teaching Sisters of Charity and Christian Brothers. The world looks on these victms of oppression without sympathy.

And to the press of this country all these oppressions are not oppressions ; they are only matters of news ; and have no further significance, just because the sufferers are Roman Catholics. Such is liberty in this age.—*N. O. Star.*

THE OLD BLUE LAWS.

MANY who have often heard of the Connecticut "blue laws" have probably never had an opportunity of perusing that celebrated code. The territory now comprised in the State of Connecticut was formerly two Colonies, Connecticut and New Haven. The Colony of Connecticut was planted by emigrants from Massachusetts and Windsor, in 1633, and Hartford and Wethersfield 1635–6. The other Colony, styled by its founders the Dominion of New Haven, was founded by emigrants from England in 1638. The two Colonies were united in 1665. The statutes copied below were taken, by a secular exchange, from ancient volumes relating to the history of the American Colonies, were enacted by the "Dominion of New Haven," and being printed on blue paper, came to be known as the "blue laws."

The Governor and Magistrates convened in General Assembly are the supreme power, under God, of this independent Dominion.

From the determination of the Assembly no appeal shall be made.

The Governor is amenable to the voice of the people.

The Assembly of the people shall not be dismissed by the Governor, but shall dismiss itself.

Conspiracy against this Dominion shall be punished with death.

No one shall be a freeman or give a vote unless he be converted and a member of one of the churches allowed in the Dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

No Quaker, or dissenter from the established worship of this Dominion, shall be allowed to give a vote for the electing of Magistrates or any other officer.

No food or lodgings shall be offered to Quaker, Adamitic or heretic.

If any person turns Quaker, he shall be banished and not suffered to return but on pain of death.

No priest shall abide in the Dominion ; he shall be banished, and suffer death on his return.

Priests may be seized by any one without a warrant.

No one to cross a river but an authorized ferryman.

No one shall run on the Sabbath day, or walk in his garden or elsewhere, except, reverently, to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath Day.

No woman shall kiss her children on Sabbath or fasting days.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty, unless he clears himself by his oath.

When it appears that the accused has confederates, and he refuses to discover them, he may be racked.

None shall buy or sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen, who are to bar him from the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor, shall be set in the stocks or be whipped ten stripes.

No minister shall keep a school.

Every ratable person who refuses to pay his proportion to support the minister of the town or parish, shall be fined by the court 5 1d. and 4 1s. every quarter until he or she pay the rate of the minister.

Men stealers shall suffer death.

Whosoever wears clothes trimmed with gold, silver or bone lace above 1s. per yard, shall be presented by the grand jurors, and the selectmen shall tax the offendor 300 pounds estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

Whosoever sets a fire in the woods, and it burns a house, shall suffer death ; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whosoever brings cards or dice into this Dominion shall pay a fine of 5 pounds.

No one shall read common prayer books, keep Christmas or set days, eat mince pies, dance or play cards, or play on any instrument of music, except the drum, trumpet and Jew's harp.

No gospel minister shall join people in marriage. The Ma-

gistrate only shall join them in marriage, as he may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the Magistrates shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them in better hands, at the expense of their parents.

A man that strikes his wife shall pay a fine of 10 pounds.

A woman that strikes her husband, shall be punished as the law directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid, by person or in letter, without having first obtained consent of her parents; 5 pounds penalty for the first offense; 10 pounds for the second; and the third, imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every male must have his hair cut round according to his cap.

CENTENARY OF SAN LUIS OBISPO.

THE citizens of San Luis Obispo celebrated its 100th anniversary on the 19th of August last. On this occasion there were the most imposing civil and religious ceremonies. We publish some curious facts concerning the Mission of San Luis Obispo. Since the settlement of San Luis Obispo, up to its centenary, the following Rev. Fathers officiated:

The first, of course, the founder Fra Junípero de Serra, the civilizer of the territories of the Californias, and he was followed by order by the Rev. Fathers José Caballer, Domingo Juncosa, Ramon Huncon, Miguel Rier, José Morguya, Gregorio Amurio, Pablo Mugarroqui, Juan Figuer, Pedro Funta, Fermin Lacken, Antonio Payre, Francisco Dumas, Buenaventura Sitxa, Justino Sola, José Arroyta, Miguel Giribet, Gregorio Fernandez, Vicente Fuster, Cristobal Oramas, Antonio Calzada, José Michael, Estevan Tapes, Juan Espi, Francisco Fernandez, Antonio Very, Baldomero López, Antonio de Concepcion, José Vinyals, Luis Antonio Martinez, Pedro Adrian Martinez, Juan Martin, Marcelino Cipres, Marcelino Martinez, Pedro Muños, Antonio Rodriguez, Vicente Francisco Sarraia, Juan Cabot, Jaime Escudero, Luis Gil, Ramon Avella, Mariano Payaras, Francisco Gonzalez, Joaquin Jimeno, Mariano Sosa, Felipe Arroyo, Miguel Gomez, Juan Comapla, Francisco Mora, Michael Raca, Cipriano Rubio, Pedro Sastre.

There is in the Mission an old book well preserved, which, in its first page it reads under the signature of the Venerable Junípero de Serra, the following:

"This chapel book contains the names registered of marriages and persons baptized in the New Mission of San Luis Obispo, founded for the propagation of the Catholic Faith by the Apostolic College of San Fernando in Mexico. This place was named by the settlers 'Cañada de los Osos,' and the Indians called it *Fixlini*.

This Mission was founded under the protection of S. M. Catolica Carlos III, King of Spain and of the Indies. The Directors of said College were: H. H. Sr. D. Carlos F. de Croix, Viceroy and Governor of New Spain and Don José Galvez, of the Royal Council and Supreme Government of the Indies. And, therefore, the undersigned certifies to have arrived at this place the 19th of August, 1772, and that the first day of the following September, assisted by the Rev. Father José Caballer, erected and Blessed the Cross and water, and the first Mass was officiated in presence of a great multitude of Indians, who where there for that purpose. In this manner was the new Christian town inaugurated. The first two priests placed in charge and in possession by me were: Rev. Father José Caballer and Rev. Father Domingo Juncosa, both of the aforesaid College and natives of Spain.

F. JUNIPERO DE SERRA,
President.

SAN LUIS OBISPO, 12th of September, 1772."

The present Pastor of San Luis Obispo, Father Pedro Sastre, certifies the truthfulness of all this.—*La Crónica de Los Angeles.*

THE SWITZERLAND OF AMERICA.

A CORRESPONDENT of the *Press* gives the following interesting information about the mountains of Colorado in comparison with those of Switzerland:

Colorado has been carelessly called the Switzerland of America, and the thoughtless phrase has been passed from mouth to mouth until there is danger of its becoming currently accepted. Certainly those who use it can have seen only Switzerland or Colorado, and have no idea of their comparative relations. You might as well call the Pacific Ocean the Lake Lucerne of America.

Let me quote a few figures to show how damaging this ignorant comparison is to our own country, and to provide the facts in the issue of Colorado against Switzerland, a case that soon must be tried before the tourists of the world.

First. As to detached altitudes, Colorado presents the following:

Mount Lincoln, 17,300 feet. This is the measurement arrived at by Professor Dubois, of the Stevens Metallurgical Institute, and adopted by the "Rocky Mountain Gazetteer for 1871," a careful and laborious volume, which is a monument to the enterprise and intelligence of the territory. Pike's Peak, 14,336 feet; Gray's Peak, 14,245 feet; Long's Peak, 14,056 feet. These are the highest peaks whose ascent has as yet been attempted and measurement made. The nameless peaks of 12,000 to 13,000 feet in height are almost without number.

To offset this, Switzerland can show: Mount Blanc, 15,780 feet; Monta Rosa, 15,160 feet; Matterhorn, 14,836 feet; Finster Aarhorn, 14,130 feet; Jungfrau, 13,720 feet.

In single altitudes she unquestionably leads, Mount Lincoln excepted.

Secondly. In the average height of mountain range, Switzerland does not begin to compare with Colorado, or, for that matter, with any western territory. The mean height of the Alps is from 8,000 to 9,000 feet above the sea. The mean height of the Rocky Mountains is from 10,000 to 12,000 feet. This is the mean height of the immense continental sweep of the Cordillera de la Sierra Madre. It is probable that the average height in Colorado, which is the table-land of the continent, will approach very nearly to 12,000 feet.

Thirdly. It is in the point of general mountainous area, however, that this careless comparison is most unjust to Colorado, and ridiculously inaccurate. The mountain ranges alone of Colorado cover an area of from 60,000 to 70,000 square miles. This excludes bodily the entire territory east of this point. All Switzerland covers but 16,000 square miles, or, to be accurate, 15,990. The fact is, Switzerland, compared to Colorado, is as one of the little wooden toy cows to a living buffalo. You can take up the whole little State, and set it down in either the North, Middle or South Parks, without touching the rim of the mountains which wall in these grand and singular enclosures. These parks are each of them from 24,000 to 28,000 square miles in extent, and the San Luis is nearly as large as all three.

So far as to magnitude, which is certainly an element of mountain scenery; as to pure scenic beauty, of course the evidence can not be reduced to figures, but it is reasonable to suppose that this vast expanse of gigantic ranges, endless canons, bottomless gulches, with its lake swung 12,000 feet in the air, and its cascades and icy-waterfalls still higher—with its eternal snows and pre-Adamite stone forests of tropical effloresence—offers all of picturesque and wild effect that any other land or region can furnish.

A TRIBUTE TO THE IRISH.

DR. NEWMAN has said of the race: "I look toward a land both old and young; old in its Christianity, young in the promise of its future; a nation which received grace before the Saxon came to Britain, and which has never quenched it; a Church which comprehends, in its history, the rise and fall of Canterbury and York, which Augustine and Paulinus found, and Poole and Fisher left behind them. I contemplate a people which has had a long night and will have an inevitable day. I am turning my eyes toward a hundred years to come, and I dimly see the Ireland I am gazing on, become the road of passage and union between two hemispheres, and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigor, and Spain in enthusiasm; and I see England taught, by advancing years, to exercise, in its behalf, that good sense which is her characteristic toward every one else. The capital of that prosperous land is situated on a beautiful bay, and near a romantic region; and in it I see a flourishing university, which for a while had to struggle with fortune, but which, when its first founders and servants were dead and gone, had successes far exceeding their anxieties. Thither, as to a sacred soil, the homes of their Christianity, students are flocking from the East, West and South — from America, and Australia, and India — from Egypt and Asia Minor, with the ease and rapidity of a locomotion not yet discovered — and last, though not least, from England — all speaking one tongue, all owning one faith, all eager for one large, true wisdom; and thence, when their stay is over, going back again to carry peace to men of good will over all the earth. — *Newman's Office and Work of Universities.*

A PROTESTANT OPINION OF THE POPE.

THE London *Standard*, generally most bigoted so far as Catholic matters are concerned, in a late issue, says: "Pius IX has created a Roman Catholic party in Europe, indeed in every quarter of the globe. It was he who inspired the sentiment, now unhappily so widely prevailing, which found utterance by the mouth of an English Peer—himself once of our own Anglican Communion—that a man may be an Englishman, a Frenchman, or a German, but that he is a Catholic first and before all things. That is Pius IX's own doing. Rome, under the guidance of Pius IX, at least knows its own mind, which is more than can be said of perhaps any other influential branch of the Christian Church at the present moment. That in itself is no small matter. But over and above all that, there are certain theories of government, of education, of social polity, and intelligent people, and of which "Rome" is now the only defender and upholder. Upon a calm review of all the circumstances of the case, we think it is impossible to avoid the conclusion that, were Pius IX to die to-morrow, he would leave the Roman Church far more powerful than he found it, and endowed with a far higher vitality. He may live a few years longer, and, as far as we can see, when we labor to divest ourselves of prejudice, we think it likely that Pius IX will be regarded in future Roman Catholic annals as one of the most distinguished and meritorious of the long line of Popes."

SOCIAL HONOR.

THE integrity which is required of men who are intrusted with the confidence of their intimate friends and associates, is often shaken by a non-observance of the rules of honor. What is made known to a person in "confidence," either in the person of a private individual or in the social circle, should be as sacred to him as his own innermost secrets, and in this respect every person should cultivate a nice sense of honor. In a hundred different ways the most fitting adjunct of the true lady or gentleman is often tried. For instance, one is a guest of a family where, perhaps, the domestic clock-work does not run smoothly. There is a sorrow in the house, "a skeleton in the closet," unsuspected by the outer world. Sometimes it is a dissipated son, whose conduct is a shame and grief to his parents; sometimes a frail and erring daughter, whose ways are dark and foreboding of shame; sometimes a relative, whose eccentricities and peculiarities are a cloud over the home. Or, worst of all, husband and wife may not be in accord, and there may be often bitter words spoken, and harsh recriminations. In any of these cases, the guest is in honor bound to be blind and deaf, so far as people without are concerned. If a gentle word within can do any good, it may be well said; but, to go forth and reveal the shadow of an unhappy secret to any one, even your nearest friend, is an act of indelicacy and meanness—an offense against social honor almost unparalleled. Once in the sacred precincts of any home, of any domestic circle, admitted to its privacy, sharing its life, all that you see and hear is a sacred trust. It is as really contemptible to gossip of such things as it would be to steal the silver-ware from your friend's side-board, or borrow his books and "forget" to return them.—*Catholic Reflector.*

A WORD TO YOUNG MEN.

WISHING and sighing, imagining and dreaming of greatness, said William Wirt, will not make you great. But can not a young man command his energies? Read Foster on decision of character. This book will tell you what is in your power to accomplish. You must gird up your loins and go to work with all the indomitable energy of Napoleon scaling the Alps. It is your duty to make the most of time, talents and opportunity. Alfred, King of England, though he performed more business than any of his subjects, found time to study. Franklin, in the midst of his labors, had time to dive into the depths of philosophy, and explore an untrodden path of science. Frederick the Great, with an empire at his discretion, in the midst of war, and on the eve of battle, found time to revel in the charms of philosophy, and feast on the luxuries of science. Napoleon, with Europe at his disposal, with kings in his ante-chamber, at the head of thousands of men, whose destinies were suspended on arbitrary pleasure, found time to converse with books. And young men who are confined to labor or business, even twelve hours a day, may take an hour and a half of what is left for study, and this will amount to two months in the course of a year

THE EARLIEST AND BEST EDUCATION.

"WHAT is wanting," said Napoleon, one day, to Madam Campan, "in order that the youth of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with the answer. "Here," said he, "is a system of education in one word." Let the mind of the parent be imbued with knowledge, and her children will imbibe from her the love of learning; let her heart be filled with the affection of good, and her children will receive from her the love of virtue and of noble deeds. How often has she planted germs, which, in subsequent years, expanded and produced the fair fruits of science and of wisdom! The culture of the religious affections, the development of the sense of duty and of the moral nature—this is the great business of

life. And to whom has God entrusted the commencement of this solemn work? On whom does it devolve to call forth the infant man? Where is the influence that shall keep the young heart from fatal wanderings and errors? It is the mother to whom we look for the discharge of these momentous offices. If she neglects to do it, there remains no substitute, none to whom we can turn to excite, purify and foster its immortal faculties. Who is that mother that thinks lightly of her influence on her children? Let her know that on her it may now be depending whether her son is to pass through life ignorant of the world, of his duties as a man, a citizen and a Christian, or to be so educated as to be a blessing to his country, an honor to his race, and an heir to a glorious immortality.

CENTENNIAL OF BARTHOLOMEW'S DAY.

PAPERS, both Catholic and Protestant, are discussing over again the occasion of the three hundredth anniversary of the massacre of St. Bartholomew—that much to be regretted event. The most bigoted of the Protestant papers are taking the occasion to repeat some of the basest falsehoods concerning the Church in connection with the matter. We were astonished to find a paper usually so impartial as the *Christian Union*, giving currency to statements so contrary to truth as the following:

The Massacre of St. Bartholomew occurred August 24th, 1572. On the recurrence of the third Centennial anniversary of the event extensive notice has been taken of it in this country, but still more so in England, and on the continent. The decree of Papal Infallibility has just called the attention of nations and governments to the past history of the Papacy. That the Pope excited the executors of this atrocious massacre, that he exulted in it, and commemorated it in Rome with religious services, thanksgivings and medals, is beyond all denial. Of it the New York *Observer* says:

The massacre of St. Bartholomew's Day was the great crime of the Christian era. It was the greatest crime of the Roman Catholic hierarchy. It has never been repented of. It was a crime against God, against the Protestant world, against the whole world in all ages. Doubtless, it is set down for trial at the *Judgment Day of Nations*, in the presence of a witnessing universe.

In Scotland, Dean Stanley preached on it to a crowded house in the parish church, St. Andrews, in place of his friend Dr. A. K. H. Boyd. This is the second time Dr. Stanley has preached in the Presbyterian establishment in Scotland. He described the massacre as "the extremest point to which the tide of intolerance, under the name of religion, has reached;" and as "a striking proof of the acknowledged fallibility and failure of one who was then and who is by many still believed to be the chief master of Europe, and by whose express approbation the dreadful crime took place." Rev. W. Braden, successor of Dr. Binney, preached a stirring discourse in the Weigh House Chapel. Dr. Cummings also preached an elaborate discourse. The *English Independent* devotes a page to it and to its influence, as convincing the English nation "that no peace could be made with Rome except as a beaten foe." It gave tone to the great Puritan movement, of utter reform from Romanism.

A series of articles appeared in THE GUARDIAN some months ago giving a historical account of that event, showing, we believe, conclusively that it was a political matter. We find our views vindicated by Louis Venillot, a French writer of some note. We give his views below:

—

In your eagerness to reply to M. Lock, you have not taken time to study the question of the massacre of St. Bartholomew, and you have fallen into the old snare which the bad faith of Protestant and revolutionary writers always lay for us on this subject. We Catholics always timidly plead "extenuating circumstances," or a side issue, when we ought boldly to speak the truth; which is, that the massacre of St. Bartholomew was contrived by free-thinking politicians, provoked by the seditious Calvinist party, the international of the period; and approved of by the pure Conservatives, and have nothing whatever to do with Catholics as such, although many of them may have thought that in a political point of view they had reason to rejoice at it. Remove the facts from three centuries ago to our own day, alter the names, take away the banners of religious strife which were then the symbols of those of political conflict, and what have you? Just what was happening yesterday, and what may happen again to-morrow. Except the place of the massacre, there it is all over again. It was but the other day that we had a complete St. Bartholomew; God grant we may not have such another next year. Nothing in the world is more logical or more natural. Questions like those with which we are at present hampered, if not solved by penance and absolution, will surely be solved by the sword or the knife. General Clement Thomas, General Lecomte, and the hostages, were the Colignys of the party of order; there was the tragedy, the murderous conspiracy and all. Tony-Moilin, Rossel, and the other men that have been executed, were the Colignys of the Republican party. On the one side, and on the other, there were the parallels to the massacre of St. Bartholomew; on the one side, and on the other there was an Inquisition, which gave us plenty of *autos-da-fè*. Throughout France there were people that rejoiced at the victory of the Commune; throughout Europe men rejoiced at the victory of the Government. If that victory had been a decisive one, do you think they would not have had medals struck? And when ever the decisive victory does come, be it on which ever side it may, do you think there will not be public rejoicings?

The irruption of Protestantism was a war against society, and therefore necessarily against religion also; for religion was at that time the basis of the social edifice. The innovators had become insurgents. They had assailed with the armed hand not only religion, but the family and property; they had pillaged churches and dwelling-houses; they had burnt public monuments; they had tried to change the constitution of the State, and to proclaim a Republic. Of course they meant to rule it after they had established it. We have seen, and we are seeing, all that. Society defended itself; so it is doing to-day, though with less good sense and courage than then. And there were then, just as there are now, plenty of indifferent Catholics, who took the side of religion, either because they thought that it was, after all, the strongest side to take, or else because they thought it the surest bulwark of the family and of property.

We too have seen conversions grounded on these worldly motives. There is the *Journal dés Dèbats*, and so many others, who were more than committed to the cause of Republican innovators, and who have not failed to put on, each in their turn, their National Guards' uniform, and mount guard at the church door and shout, "Religion," "Family," and "Property!" On the morrow of the 4th of September, M. Pelletan read me *his* programme, and joyfully showed me that he had put at the head of his government, M. Trochu, a Breton, a Catholic and a soldier?

It is, I suppose, well-known, that M. Jules Simon (Number 606) is Inquisitor-General and Exterminator-General of small *pètroleurs*. He does not burn them, of course, but he is perfectly ready to agree to their being shot, and he has no scruples about sending them to be roasted in the sun of the antipodes.

In the year 1572, the Queen of France, Catherine de Medicis— . . . moins rene qu' Eumenide, who resigned in the name of her son, aged 22, was made of that same accommodating stuff of which many Conservatives now-a-days are made. She was a free-thinker of the school of Machiavelli, superstitious and not a Christian; with pretty decided Protestant proclivities, like her contemporary, Henry VIII. She had no horror of sacrilege, she would have quite willingly put the goods of the Church into her pocket and put the tiara on her own head, but she had no idea of placing her purse, and her crown, and her head, at the disposal of Coligny and the other servants of "the truth" who were then preparing to proclaim a republic. She had tried to make terms with them; but she saw that the bargain would not hold; she saw that France would never ratify it; so, as she could not subdue them, she took the line of assassinating them.

They had made civil war; they had lost battles; they had been reconciled and had relapsed; they had braved justice; their leading men had defied it; and, notwithstanding their defeats, they thought themselves strong enough to set at naught the foreign queen and the incapable king. The duty of the king's government, of course, was to arrest them, bring them to trial, and, if found guilty, to string them up—the chassepot and New Caledonia not having been then invented. The queen lost her nerve; she took to stratagems, like an Italian as she was, tinctured with Machiavel and with Calvin. They were killed to the number of 25,000 throughout France. It was not much, compared to what the Revolution did in a single province when it was a mere sucking infant.

In all this business the Catholic faith was conspicuous by its absence. There was no more of it amongst the killers than amongst the kilied. We know the minutest details of the massacre of St. Bartholomew. Neither in the preparation nor in the exeuction, carried out as it was on so large a scale, can the name of one churchman be found. The Cardinal of Lorraine never blesses the poniards, except at the opera. That was "couleur locale" of Scribe's manufacture—that worthy man of letters who died in a cab, and whose funeral the students of Paris University attended eating saveloys. We only hear of Jean Hennuyer, the Dominican monk, Bishop of Lisieux, who spread his cloak over the Protestants of his city, and saved them from death.

To charge Catherine de Medicis with zeal for the Catholic religion, is about as reasonable as to impute the same sentiment to M. Thiers; and to say that Catherine de Medicis killed the Protestants for love of the Catholic, Apostolic and Roman Faith, is much the same thing as it would be to assert that M. Jules Simon tolerated the execution of the petroleurs for a similar reason.

The truth is, that both the one act and the other were inspired by the simple policy of self-preservation. The same policy now condemns the former and does not condemn the latter; on the contrary.

But the commemorative medal and the approving pictures at Rome? The medal exists, and the pictures also. I have just read the description of the former in *Numismata Pontificum Romanorum* (Tome I, Rome 1699). It is a finely executed medal; it represents not religion, but the destroying angel, holding in one hand the Cross, and in the other a flaming sword with which he is striking down the flying rebels. The legend is, *Ugonotorum Strages*. The pictures I have seen at the Vatican many times. They prove the feelings of joy with which the whole Conservative Party in Europe at that time received the news of this execution, which was not at first known to be a lawless massacre, but was regarded simply as an act of justice and as a victory of the right side. It would be precisely the same thing if it were announced that the International had fought a battle and lost it; or as if a ruler had found himself strong enough and resolute enough to seize all the leaders of that band and bring them to trial and execute the sentence of the court. It is the same feeling which has always manifested itself after the false victories of the party of order; and which ever since the eighteen Brumaire has, amongst us, made the success of all the Governments. Louis Philippe lived on the "glorious days of July;" Napoleon III on the 4th of December, and M. Thiers kings it at Trouville amidst the waves of the sea and the billows of his loan by reason of his victory at Paris.

This is the truth about St. Bartholomew. We must speak of it as it really is, and not trouble ourselves to justify either wickedness or that which needs no justification. Religion is guiltless of all the crimes that are committed in the world, and crimes are not committed save by those who ignore and disobey her laws. Religion asks a crime of no man. She never approves a crime; she never uses the road which a crime has opened, save when it is her own road, and when she goes by it to succor the wounded and to raise the dead. It is not she who calls down the destroying angel.

LOUIS VEUILLOT.

AN OLD IRISH-AMERICAN SOCIETY.—The Society of the Friendly Sons of St. Patrick of Philadelphia, dates back to 1771. Stephen Moylan, (afterwards a General in the Revolutionary war) was its first president. In its earliest days it comprised many of the most wealthy and influential Philadelphians who were active, energetic and zealous friends of America against the tyranny of Great Britain, General Washington was adopted a member December 16th, 1781, and as a medal could not be procured from England to be presented to him, Mr. James Mease gave his medal for that purpose, the Society purchasing another for Mr. Mease after the war. Generals Wayne, Steward, Hand, Moylan, Irvine, Col. Butler, Robert Morris, Thos. Fitzsimmons, Blair, McClenachan, and others who were prominent during the war, either with the sword or purse, were members. No one who did not sympathize with the efforts of the Colonies, was allowed to continue in membership, and the only member who took "an active part against the liberties of America," Thomas Batt, was expelled in March, 1776.

DR. DOLLINGER AS A HISTORIAN.

IN the translation of a recent lecture by Dr. Döllinger, which was published in the *Times* of Wednesday last, the following sentence appears. The lecturer is describing the first operations of Queen Elizabeth's Goverment against the Catholic Church, and he says: "New Bishops, for the greater part of them had refused to take the oath, (of supremacy) were then installed and ordained, according to ecclesiastical rules, so that what was an important matter for England—the succession of the Episcopacy—was not then interrupted." Now, I beg to ask: firstly, Would any one suppose, from Dr. Döllinger's "greater part of them," that all the Catholic Bishops then holding Sees in England except one, refused to take the oath? "Before winter," says Dr. Lingard, "all Queen Msry's Prelates were weeded out of the Church, with the exception of Kitchin, who submitted to take the oath, and in consequence was permitted to retain the See of Landaff." One Suffragan Bishop, also, took the oath; so that "the greater part of them" is Dr. Döllinger's way of conveying to his disciples the fact that all the Bishops but two rejected the royal supremacy. I would ask, secondly: Whether it was indeed "according to ecclesiastical rules," that a woman should *mero motu* supply all defects affecting the administration of a sacrament of the Church, as Elizabeth did, for the purpose of making the "consecration of Parker valid? Dr. Döllinger however, is satisfied that the succession of the episcopacy was not then interrupted. On the other hand, Dr. Lingard says that the form used at Parker's consecratiou "bore no immediate connection with the episcopal character"; that "it was as fit a form for the ordination of a parish clerk as of the spiritual ruler of a diocese";

and that the approved form adopted in 1662, "to have been of real use, ought to have been introduced at the same time with the line of prelates to whom it applied." And Dr. Newman, in a well known passage on the Anglican Church, has said: "As to its possession of an episcopal succession — well, it may have it, and if the Holy See ever so decided, I will believe it, as being the decision of a higher judgment than my own; but for myself, I must have St. Phillip's gift, who saw the sacerdotal character on the forehead of a gaily attired youngster, before I can by my own wit acquiesce in it; for antiquarian argumects are altogether unequal to the urgency of visible facts."

Passing from this subject, I find, further on in the lecture, the statement that "the discovery of the gunpowder plot is, to the present day, kept alive in England by a solemn church festival." It is painful to have to add, that the sentences quoted above are not one whit worse or more misleading than nearly every other sentence in the lecture as given in the *Times;* and these are specimens of that "scientific history" before which Popes and Councils are told to bow down in silent respect, and to which the Catholic Faith is to be made to conform.—*D. in London Tablet.*

To the above we add the followiug from Milner's England, part V, chapter V: "With one exception all the prelates refused to take the oath of supremacy, The solitary instance of compliance was offered by Kitchin of Landaff, who, through all the great changes of the period, had regulated his belief and profession by the latest Act of Parliament!

ALFALFA ROOTS.—Mr. Riotte, of Oakland, desirous, perhaps, of ascertaining why alfalfa continues green during the whole summer, pulled or dug up an alfalfa root, and found it six feet long, three months after planting. From a Truckee paper we learn that alfalfa roots washed out of the bank of a mining claim were fifteen feet in length. We can beat this by five feet. The old *Culturist* makes mention of alfalfa roots: that in consequence of a break in a mining ditch a deep gully was cut, the roots of alfalfa of two years from seed could be distinctly traced a depth of twenty feet perpendicularly and almost filling soil and subsoil with its masses of small horizontal rootlets.

WAITING FOR JOHN.

NERVOUS when John don't come home? Well, yes; I am — a little.

Perhaps you wouldn't think it now; but if you had seen me when I was a young married woman —— Why, if he did not come home the minute I expected him, I began to worry and fancy what might have happened to him, until in an hour I would nearly drive myself frantic. And when he came in, cool and composed, and in reply to my anxious inquiries, gave me some slight reasons for the detention, it fell like ice on my excited brain, and I thought he was cruel and hard-hearted.

Still I got no better of my weakness until one night— shall I ever forget that night? It cost five hours of suffering, but I learned the lesson thoroughly.

It happened thus: John was a Freemason, and went every week to lodge. From my windows I could see the row of lighted windows of the lodge-room, and when the lights went out, about ten o'clock, I began to to shut up the house, and by the time I had finished, John always arrived. Well, that night he left after tea for the lodge, as usual. I got the baby to bed and sat down to read. When the clock struck ten, I shut up my book and went to sit by the window to see when the lights went out in the lodge.

Soon they vanished, and I went my rounds of locking up, closing blinds, bolting doors, and fastening windows. But John did not come. Then I sat down by the window again. He must have stopped to talk at some neighbor's gate.

The minutes rolled on into half an hour. Still no John! I began to feel worried. Could he have fallen and hurt himself? There was a sidewalk, I remembered, where boards were taken up to put in gas-pipes. Could it have been left, and he fallen in? It was not far off, and I almost resolved to go and see. But there was baby! And how vexed John would be, if nothing had happened, that I ran after him as though he was a child! No, I would wait.

Then a neighbor went by who must have come over the broken walk, and would certainly have seen him if he was there; besides, such a little fall would not have stunned him; he could have made himself heard.

Still the minutes rolled on, and the clock struck eleven. I still sat by my window waiting. Few went by at that hour. If I caught the sound of a step a long way off, I held my breath and listened until it came nearer and nearer, and oh! how I prayed it might stop at my gate! But no. They all went by to gladden some other watching woman's heart, I thought, and tried to be glad.

Finding myself stiff with cold, I left the window and replenished my fire. I tried to think of something cheerful. I tried to think of something that might have taken him down town, and I thought I would not worry until the last car went up, which was at twelve. I tried to sew, but somehow baby's dress had no interest for me, and there's no aid to anxious thought like the needle. I took up the evening paper. The first item I saw was a brutal murder in our own city. I turned from it, shuddering, only to read of a suicide and an accidental drowning.

My blood seemed freezing. I threw away the paper and took up a book. It was one of Poe's; and though I was interested in the story I read, it filled my mind with horrors.

The clock struck twelve!

I went to the window again, to listen for the last car, which ran through the next street. In a short time it came lumbering along with its jingling bells. Opposite our corner it halted, and a man's step came ringing across the block. It was he, of course, and I started up to listen for the click of the gate-latch. But the step went by.

Then a panic seized me. Then I knew something dreadful had happened! Perhaps he had started for town and walked off the bridge when it was open. Many people had done so, and some had been drowned in this very city. He was always in a hurry, too, and never waited for a bridge if he could run over.

But then he could swim!

Yes; but he might be strangled in the first dash of that horrid river and go down like lead, as I had heard people did sometimes! Or, if he did swim, how could he ever land? Each side was a high wall to the docks — nothing to climb up by, nothing to hold on! Perhaps he was there now, hanging with the grasp of despair to some crack in the wall! With the thought I sprang to my feet. I walked the floor, cried, and wrung my hands in my agony.

The clock struck one!

If not drowned, he might have fallen. They were always fixing the streets somewhere, and I often read of people falling through and being hurt. In many places the walks were quite high above the ground, as the grade had been raised, and a fall through such a place was dangerous. Or, he might have slipped on the walk and fallen against the curb; and if somebody picked him up, he might be senseless and not able to tell his name! He might be carried to the station-house and lie for hours unknown! His clothes were not marked. I could not think of any way he could be identified. He might be suffering for care. He might be lying on some hard bench, or he might be lying under some sidewalk — stunned, dying for want of care!

O God! how could I stay there and smother in the house and leave him out to his fate? The drops of agony stood on my face. My fire was long dead, but I was burning with excitement.

The clock struck two!

With the sound came a cry of anguish. Now I had done expecting him! He had never staid out so late — of course something had happened.

What should I do? Should I rouse the neighbors? What should I say! Where should I send them to look? Perhaps — oh! the dreadful thought would come — perhaps he has been struck down by a robber or garroted! Perhaps he lies cold and dead on a bench in a station-house! Perhaps thrown into an alley, out of sight! There may be life in him, but if not helped, he will surely die or freeze!

Perhaps — probably — I shall never see him again alive. O Heaven! can it be that I am a widow now? I believe that thought brought a cry, for my baby woke, frightened. I soothed her to sleep, though the blood seemed to dance through my head, and I felt myself going mad.

If so, what will become of us? Suppose I could get used to living without him, how could I earn my bread? My health was delicate, and there was my baby! We had nothing but John's salary. I did not know how to work. I could not teach. I had no father's house to go to. Horrible visions of suffering, of freezing and starving came up before me; of seeing baby pine away and die; of coming at last to die in a garret myself.

There was a step at the door! It was his, and I sprang to open the door.

"Well, Nelly!" he began gayly, but quickly changed.

"Why, Nell! up and dressed? Haven't you been to bed?" and as he came to the light and saw my face, he grew instantly serious.

"My dear, what's the matter? Are you sick? Is baby ——."

"Matter?" I gasped, leaning helpless and faint against the wall. I thought I was a — widow!"

His sympathy vanished. He was vexed.

"Nonsense, my dear! You do make yourself most absurdly miserable about nothing. Now, I'll allow its rather late to-night, but I'll tell you just how it was."

His annoyance had a strengthening effect on me. I gathered myself up and sat down on a chair.

"When I started for lodge, I met a country customer to whom I hope to sell a large bill of lumber to-morrow. He was coming for me to help him pass away his evening. I turned and went with him down town. We went to hear a political speech at Bryan Hall, which kept us until about eleven o'clock. When we came out, he proposed to go into Kingsley's and get a lunch before he went to his hotel. There we met another party, and before we knew it, it struck twelve, and I knew the last car had gone. When I did start for home, it was about one. I found one bridge open and broken, so I walked over to the next, and found that one just opening. I stood there while a dozen or so slow canal-boats were poled through, and by that time it was nearly two. I was the first man over the bridge, and I walked straight home.

"Now, how foolish all your borrowed trouble! I supposed, of course, you'd go to bed at ten o'clock, as you knew I could come in with my night-key."

He was very much vexed and started off to bed, but I sat there a few minutes, thinking.

It was short, and the pang was sharp, but it was a cure. I thought of his pleasant, careless evening in contrast with my hours of suffering. It had done no good — he was annoyed — and I felt as if I had lived years of sorrow. Then and there I made a vow, by the memory of that night, never, *never* to borrow a moment's trouble.

And I never have. If he is out late, and I begin to feel anxious, I remember that night — I refuse to think of the possibilities. I bury myself in a book, if I have one; if not, I persistently think of something else. I *will* not suffer from any imaginary trouble. Time enough to suffer when the trouble comes.

Years have rolled away. He has often been out late, but never have I suffered from any real trouble as I suffered that dreadful night from terrors of my own imagination.

And he has always come safely home. — *Olive Thorne, in Hearth and Home.*

THE VICTORY OF BELGRADE.

YOU all know what the Angelus is, dear friends, but perhaps, you are not acquainted with its origin. The custom of ringing it in the middle of the day is due, inpart, to a remarkable event which I am going to relate to you. In 1456, the city of Belgrade, on the Danube, on the frontiers of Turkey, was besiegen by the Turks, who kept battering its walls for four months without avail.

The Sultan, desperate at seeing so many efforts remain unfruitful, resolved to make a general assault. For twenty hours they fought with unequalled fury, and those who defended the city were exhausted and overcome by a long and obstinate resistance. At that moment there was seen advancing a pious and courageous Franciscan, St. John de Capistran. He presented himself to the soldiers, crucifix in hand, and prayed to God and the Blessed Virgin to come to their assistance. This was his prayer: "Alas! powerful Queen of Heaven, wilt thou abandon thy children to the fury of the infidels who never cease to insult and outrage thy Divine Son? Where is now the God of the Christians?" And praying thus, he shed a torrent of tears. Animated by the prayers and tears of the holy man, the Christians darted, with prodigious impetuosity, on the Turks, who were already penetrating into the city, massacred several thousand of them and put the rest to flight. This victory, as glorious as it was unexpected, could only be attributed to the assistance of Heaven, and especially to the intercession of Mary. At the news of this success, Pope Calixtus III, ordained that in all the churches of Christendom solemn thanksgiving should be made to God and the Blessed Virgin. To perpetuate forever the memory of this great benefit, and to inflame more and more the courage of the Christians, the same Pope ordained that, in all Catholic countries, the bells should be rung for the recitation of the Angelus, between two and three o'clock in the afternoon, the time when the victory of Belgrade had been obtained over the Turks. In after times, this signal was transferred to the hour of noon, the better to divide the day, but the memory of the miraculous protecoion of tde Blessed Yirgin was ever associated with it.

SEVERAL monkeys were confined in one cage, being separated by bars. When their food was placed before them, every monkey but one neglected his own food and sought to rob his neighbor, while an old fellow of more wisdom than the rest quietly ate from his own dish. "Why do you not do like the rest?" one of the thieving monkeys asked him one day. "Are you more honest than we?" "I do not know about that," replied the other; "but, honest or not, I find that I am fuller fed when I attend to my own dish, while much of your food is wasted in your scramble after what does not belong to you."

HELP EACH OTHER.—Sir Walter Scott wrote: "The race of mankind would perish did we cease to help each other. From the moment the mother tends the child's form till the moment that some kind assistant wipes the dew of death from the brow of the dying, we can not exist without mutual help. All, therefore, who need aid have a right to ask their fellow mortals; and no one, who has it in his power to grant, can refuse without incurring guilt."

NOTICE!

NOTICE!

NOTICE!

The Public are Respectfully Informed

that

THE GREAT SEMI-ANNUAL

CLEARANCE SALE

OF

DRY GOODS,

AT

J. J. O'BRIEN'S,

606 Market Street,

IS now drawing to a close, and all who intend to avail themselves of the extraordinary inducements now offered, had better call immediately, for you can effect a saving of

50 Cents on the Dollar!

We will offer during the next week

75 pieces Heavy French striped Silks, all colors, $1 a yard; reduced from $1 75.
24 pieces Plain Colored Silks, $1 50 a yard; reduced from $2 25.
Our entire stock of Black Silks reduced fully 40 per cent.
80 pieces fine French Poplin (sold for Irish), 87½ cents a yard; reduced from $1 25.
38 pieces real Irish Poplin, (Dublin) $1 25 a yard; well worth $2 00.
15 pieces best Japanese Silks, 65 cents a yard; reduced from $1.
90 pieces Silk-finished Japanes, Poplins, 37½ cents a yard; reduced from 50 cents.
Our entire stock of

SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12½, 15, 20 and 25 cents a yard.
A splendid line of Black Alpaca, from 25 cents a yard upward.
75 pieces best Black Fullard, 62½ cents a yard; reduced from $1.
15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.
A beautiful assortment of STRIPED SHAWLS, new styles, from $3 50 upward.
All our Broche Shawls reduced to half-price.
250 pieces splendid French Lawns for 12½ cents a yard; warranted fast collors.
200 pieces White and Colored Pique, from 20 cents a yard upward.
1 case Heavy Borded Pique, 20 cents a yard; same as is sold for 50 cents.
400 pairs Blankets, from $2 50 a pair upward.
1,000 White and Colored Marseilles Spreads, from $1 25 upward.
5,000 dozen, all-linen, Napkins, $1 a dozen; reduced from $1 75.
800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.
6,000 dozen all-linen Towels, from $1 a dozen upward.
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.
200 pieces Brown and White Canton Flannel, 16½ cents a yard; worth 25 cents.
750 pieces Scotch Diaper, $1 a piece; reduced from $1 75.
38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.
All makes of Muslins and Sheetings at greatly reduced prices.
A splendid line of Corsets, from 50 cents a pair upward.
750 Ladies' Balbriggans, $6 a dozen; reduced from $9.
500 dozen Jouvin's Kid Gloves, $1 25 a pair; reduced from $1 50.
175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from $1.
All makes of American Prints, 10 cents a yard.
A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.
A call respectfully solicited.

J. J. O'BRIEN,
606 Market Street, Near Montgomery.

☞ 10,000 yards Remnants on Center Table, to be sold for one quarter-price. my25-6m

---

NEW STYLES,

LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

GEO. W. WOODS & CO'S

Parlor and Vestry Organs.

Pre-eminent for

Beauty and Purity of Tone,

THEIR CHARMING SOLO STOPS

—AND—

ELEGANT DESIGN AND FINISH.

W. G. BADGER, Agent,

No. 7 Sansome Street.

GRAY'S MUSIC STORES,

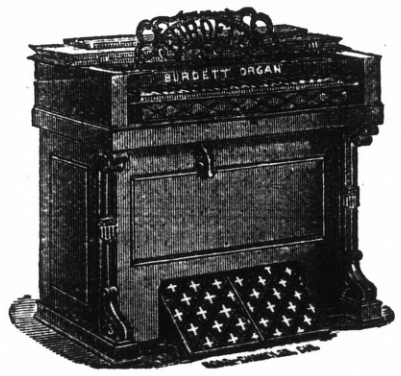
623 and 625 Clay Street, SAN FRANCISCO, Cal. | **101 First Street, PORTLAND, Or.**

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC, MASSES, ETC., A SPECIALTY.

Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & Co., and HAINES BRS. Pianos.

THE BURDETT ORGANS.



Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.

Just published, Gray's "Catalogue of Music for 1872."

JARDYNE & SON,

ORGAN BUILDERS.

ESTABLISHED in 1868. Organs built in the most thorough and improved manner, and at the lowest price that will warrant the best material and workmanship.

Nos. 315, 316, 318 and 320 East 39th St., New York.

J. H. & S. C. ODELL,

MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

408 and 409 West Forty-second Street, near Ninth Avenue, New York.

NEW GOTHIC SCHOOL DESKS AND SEATS.

With Curved Backs and Folding Curved Slats.

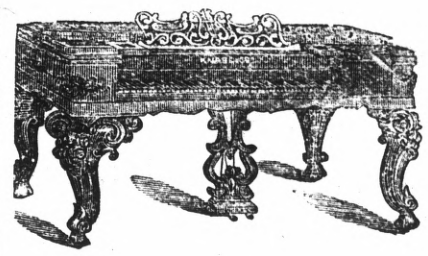
Perfectly Noiseless—Single and Double—five sizes. The most graceful, comfortable, substantial and economical School Furniture ever offered.

LIBBY & SWETT, No. 3 New Nontgomery St.,

(Grand Hotel Building) San Francisco.

THE CELEBRATED

KNABE PIANOS



HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warerooms. Also the "AMERICAN" Piano-Forte; the GEORGI Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from $60 to $450. A good assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address

A. L. BANCROFT & CO.
721 Market Street, San Francisco.

WHEELER & WILSON'S

HIGHEST PREMIUM

SEWING MACHINE.

THE CHAMPION OF THE WORLD.

Patent Renewed on Perfection.

THE TIME HAS COME WHEN WHEELER & Wilson have got their Family Sewing Machine to perfection. This, each and every woman in the land will admit when they see the New Style, Silent, Adjustable, Draw Feed Machine. Every difficulty is entirely overcome. Drawing the work while sewing, they only require one hand and one foot to do any kind of work perfectly.

BEWARE OF IMPOSTERS! If you want a Family Sewing Machine, buy the WHEELER & WILSON. Be sure you get a Wheeler & Wilson. Examine the stamp upon the cloth plate; it should read: "Wheeler & Wilson's Mf'g Co. A. B. Wilson, Pat." Every Sewing Machine should be sold on its own merits. Parties endeavoring to palm off other Sewing Machines under the great reputation of this machine, will be dealt with according to law. Buy no family sewing machines of traveling agents, unless they can show you a letter signed "W. M. STODDARD, Agent for the Pacific Coast," for said machines.

W. M. STODDARD,
Agent for the Pacific Coast
Office, No. 435 Montgomery Street, San Francisco.

CALIFORNIA

TYPE FOUNDRY CO.

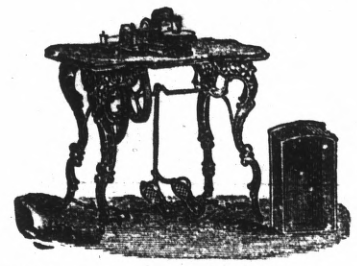
GEO. L. FAULKNER, Agent.

Nos. 405 and 407 Sansome Street, San Francisco.

MANUFACTURE Type, Presses and Printing Office Furniture. And import all the newest styles from the best foundries. Electrotyping and Stereotyping in all its branches.

The new type in which THE CATHOLIC GUARDIAN is printed is from this foundry.

THE FLORENCE



Will sew Everything Needed in a Family, from the Heaviest to the Lightest Fabric.

IT DOES MORE WORK,
MORE KINDS OF WORK,
AND BETTER WORK,

Than any other Machine.

IF THERE IS A FLORENCE SEWING MAchine, within one thousand miles of San Francisco, not working well and giving entire satisfaction, if I am informed of it, it will be attended to without expense of any kind to the owner.

SAMUEL HILL, Agent,
19 New Montgomery Street,
Grand Hotel Building, San Francisco.
☞ Send for Circulars and samples of the work. Agents wanted in every place.

CARPETS.

AXMINSTER,
MOQUETTE,
WILTON,
VELVET,
BODY BRUSSELS,
LACE CURTAINS,
BROCATELLE, REPS, TERRY, DAMASKS, etc.,

And full and complete stock of

UPHOLSTERY GOODS,

The Largest Stock on the Pacific Coast. Call and examine before purchasing.

FRANK G. EDWARDS,

Nos. 628, 630 and 642 Clay Street,

AND

633 and 635 Merchant Street.

Every kind of Wall Paper Decoration made to order.

FARMS FOR SALE

In Santa Cruz County.

A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. $6,500

Also, a Farm of 200 acres. Hill lands. A very desirable place. $3,000.

Also, several amall tracts near town, suitable fo gardeners.

Also, several desirable Dwelling Houses.

Also, unimproved Building Lots in Santa Cruz.

Terms easy. Apply to

TITUS HALE,
Santa Cruz, Cal.

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

FIRE AND MARINE INSURANCE

COMMERCIAL INSURANCE COMPANY

Of California.

OFFICE,

In San Francisco, No. 435 California Street.

DIRECTORS:

W. W. Dodge, Levi Stevens,
Claus Spreckles, James Gamble,
Michael Skelley, E. T. Gile,
M. P. Jones, Charles Main,
Selden S. Wright, Donald McLennan,
W. B. Cummings, W. B. Hooper,
C. F. McDermot, G. L. Bradley,
James M. Barney, F. S. Wensinger,
C. W. Kellogg, A. W. Jee,
Peter Dean, John H. Wise,
Chas. J. Deering.

SACRAMENTO:

H. C. Kirk, H. S. Crocker,
D. W. Welty, N. D. Thayer,
J. H. Sullivan, F. S. Freeman.

C. W. KELLOGG, President.
H. G. HORNER, Secretary.

Fire and Marine Insurance.

UNION INSURANCE COMPANY

OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - - - $750,000 Gold
Assets Exceed - - - - $1,000,000 Coin

FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,

SOLID SECURITY.

DIRECTORS:

J. Mora Moss, N. Kittle,
James Otis, Jabez Howes,
Moses Heller, Nicholas Luning,
Joseph A. Donohoe, John Parrott,
M. J. O'Connor, Milton S. Latham,
W. W. Montague, L. Sachs,
Daniel Meyer, M. D. Sweeny,
Adam Grant, E. H. Winchester,
Jacob Scholer, Gustave Touchard,
Charles Kohler, Michael Castle,
Joseph Seller, Nicholas Larco,
W. C. Ralston, Geo. C. Hickox,
A. Wasserman, Morton Cheeseman,
I. Lawrence Pool, George C. Johnson,
Joseph Brandenstein, T. E. Lindenberger.

GUSTAVE TOUCHARD.....President.
N. G. KITTLE.....Vice-President.
CHARLES D. HAVEN.....Secretary.
GEO. T. BOHEN.....Surveyor.

THE

STATE INVESTMENT AND INSURANCE COMPANY.

Capital, - - - $200,000

U. S. GOLD COIN, in 2,000 shares of $100 each. Payments in Four Installments, of Twenty-five (25) per cent. each, in Gold Coin. Fire, Marine and Inland Navigation Insurance.

TYLER CURTIS.....President
PETER DONAHUE.....Vice-President
CHAS. H. CUSHING.....Secretary
THOS. N. CAZNEAU.....Marine Director

San Francisco, November 2d, 1872.

SULLIVAN, KELLY & CO.

N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

PAINTS,
OILS,
GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

110 PINE STREET,

SAN FRANCISCO.

HIBERNIA Savings and Loan Society

OFFICE:

NE Cor. Montgomery & Market Sts., San Francisco.

OFFICERS:

M. D. SWEENY.....President.
C. D. O'SULLIVAN.....Vice-President.
EDWARD MARTIN.....Treasurer.
RICHARD TOBIN.....Attorney.

TRUSTEES:

M. D. Sweeny, M. J. O'Connor,
C. D. O'Sullivan, P. McAran,
John Sullivan, Gust. Touchard,
R. J. Tobin, Peter Donahue,
A. Donohoe.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from $1 to $8,000.

Office hours from 9 A. M., to 3 P. M.

E. MCLAUGHLIN. C. T. RYLAND.

BANKING HOUSE OF McLAUGHLIN & RYLAND,

Santa Clara St., bet. First and Second,

SAN JOSE.

RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHOE, KELLY & CO., San Francisco.
EUGENE KELLY & CO., New York.
CONSOLIDATED BANK, limited, London.
BANK OF IRELAND, Dublin.

Telegraphic Tranfers made on New York.

Interest allowed on Time Deposits.

REDUCTION IN GAS.

THE SAN FRANCISCO GAS COMPANY hereby gives notice, that the Government Tax of twenty-five cents per thousand feet having been removed, the price of gas on streets which are supplied by opposition companies will be reduced, from and after the FIRST DAY OF AUGUST, to

One Dollar and Sixty Cents ($1.60) per Thousand Feet.

On other streets, the price will be reduced, from same date, to THREE DOLLARS AND FIFTY CENTS ($3.50) per thousand feet.

JOS. G. EASTLAND, Secretary.

ST. MARY'S HOSPITAL,

Corner of First & Bryant Sts.

SAN FRANCISCO.

THIS Institution is under the management of th SISTERS OF MERCY.

JAMES MURPHY, M. D .....Visiting Physician.
S. C. LANE, M. D.....Visiting Surgeon.
A. F. BELINGER, M. D.....Resident Physician.

TERMS:

Payable monthly in advance, for board, medicines, attendance, etc.

In the wards, per week.....$10 00
In rooms, with one or more, per week..... 15 00
In private Rooms, per week..... 20 00

Liquors and washing extra.

Confinement cases, $10 00 extra.

Money always refunded in case a patient leaves before the expiration of the month.

Benevolent Societies are not required to pay in advance.

UNITED STATES HOTEL.

Corner of Folsom and Beale Sts.

SAN FRANCISCO.

CORNELIUS MALONEY - - - Proprietor.

(Late of the Franklin House.)

THE United Staes Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week.....$4 00
Board and Lodging, per week.....$5 to $6 00
Board and Lodging, per day.....$1 00

Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel ree of charge. je1-tf

C. P. R. R.

Commencing Monday, August 26, 1872 and, until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. Atlantic Express Train for Sacramento, Marysville and Redding, Colfax, Reno, Ogden and Omaha.

7.30 A. M. Steamer New World (from Broadway Wharf) connecting at Vallejo with trains of California Pacific Railroad.

8.00 A. M. Excursion Boat (Sundays only) from Broadway Wharf---Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

2.00 P. M.* Stockton Steamer, (from Broadway Wharf)—touching at Vallejo, Benicia and Landings on the San Joaquin River.

2.00 P. M. *Steamer Antelope, (from Broadway Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

3.00 P. M. San Jose Passenger Train—stopping at all Way Stations.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf)—touching at Vallejo, Benicia and Landings on the Sacramento River.

4.00 P. M.* Passenger Train for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—(for San Francisco) *5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—(for San Francisco) *3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy.....Arrive	11:55 A M	.....	.....
Hollister....Arrive	12:50 P M	.....	.....
Pajaro.....Arrive	1:25 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro	.....	.....	12:35 P M
Hollister	.....	.....	1:00 P M
Gilroy	.....	.....	2:00 P M
San Jose	†6:30 A M	7:50 A M	3:20 P M
San Fran Arrive	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.
†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted) leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, Gen'l Sup't. A. C. BASSETT, Ass't Sup't

J. L. WILLCUTT, Gen'l Pass'gr Ag't.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & ANDREWS,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

J. C. MOODY,

DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES,

Toilet and Fancy Articles and Perfumery,

Pure Wines and Liquors for Medical Use

Prescriptions carefully compounded.

200 and 202 Kearny Street,

SAN FRANCISCO.

JOHN D YOST. H. S. CROCKER.

H. S. CROCKER & CO.

STATIONERS, Printers and Lithographers, 401 and 403 Sansome Street, Cor. of Sacramento, San Francisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers, 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

CALEB M. SICKLER,

IMPORTER and dealer in Stoves, Ranges and Tinware, 422 Kearny Street, Between California and Pine Sts., San Francisco.

Agency for Stewart's Celebrated Stoves.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment of Clerical Suits always on hand.

P. J. SULLIVAN, & CO.,
jan1-tf 28 Third Street.

COAL AND WOOD,

AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by

P. LYNCH,
610 Larkin Street, between Ellis and Eddy.

T. J. WELSH,

ARCHITECT, N. E. COR. MONTGOMERY and Pine Streets. Rooms No. 12 and 13, San Francisco. my25-tf

M. McANN & CO.

COMMISSION MERCHANTS, 818 BATTERY Street, San Francisco. Wool, Hides, Leather, Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all kinds of Furs sold on commission. Liberal advances made on Consignments, and prompt returns made at good prices.

MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, Mantel Pieces, Table Tops, Counter Tops, Plumbers' Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office:—651 Sacramento Street, between Kearny and Webb.

CALIFORNIA CRACKER COMPANY.

FRED'C CLAY & WESKE BROS.

WE desire to call your attention to our PATENT STEAM CRACKER, CAKE and SHIP BISCUIT BAKERY, located at Nos. 803, 805 and 807 Battery Street, San Francisco.